تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL-ASKARI[asws]

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL-HASSAN BIN ALI AL-ASKARI[asws]

PART FIVE

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

قوله عزوجل: " واذ قال ربك للملائكة انى جاعل في الارض خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال انى اعلم مالا تعلمون وعلم آدم الاسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء ان كنتم صادقين. قالوا سبحانك لا علم لنا الا ما علمتنا انك أنت العليم الحكيم. قال يا ادم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال ألم أقل لكم انى أعلم غيب السموات والارض وأعلم ما تبدون وما كنتم تكتمون "

The Words of the Almighty "*And when your Lord said to the angels, I am going to place in the earth a Caliph they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is hidden in the heavens and the earth and (that) I know what you manifest and what you hide?* – VERSES 30 TO 33"

100 ـ قال الامام (عليه السلام): لما قيل لهم (هو الذي خلق لكم ما في الرأض جميعا) الآية، قالوا: متى كان هذا؟ فقال الله عزوجل ـ حين قال ربك للملائكة الذين كانوا في الارض مع إبليس وقد طردوا عنها الجن بني الجان، وخفت العبادة: ـ (إني جاعل في الارض خليفة) بدلا منكم ورافعكم منها فاشتد ذلك عليهم لان العبادة عند رجوعهم إلى السماء تكون أثقل عليهم.

When the previous Verse "*He it is Who created for you all that is in the earth*" was recited to him[asws] and they asked him: 'When did this take place?' The Holy Imam Hassan Al-Askari[asws] said: "*And when your Lord said to the angels*" who were in the earth along with Iblees[la], and the Jinns from the clan of *Banu Jaan*, and worship had been made easy for them "*I am going to place in the earth a Caliph*" In your replacement, and will Call you all back up here, and this was very hard for them for their worship, to go back to the heavens, and it was heavy for them.'

(فقالوا) ربنا (أتجعل فيها من يفسد فيها ويسفك الدماء) كما فعلته الجن بنو الجان الذين قد طردناهم عن هذه الارض (ونحن نسبح بحمدك) ننزهك عما لا يليق بك من الصفات (ونقدس لك) نطهر أرضك ممن يعصيك. قال الله تعالى: (إني أعلم مالا تعلمون) إني أعلم من الصلاح الكائن فيمن أجعله بدلا منكم مالا تعلمون. وأعلم أيضا أن فيكم من هو كافر في باطنه ـ ما ـ لا تعلمون ـ ه ـ ـ وهو إبليس لعنه الله ـ.

"*they said*" Our Lord "*What! wilt Thou place in it such as shall make mischief in it and shed blood*" Just like the *Banu Jaan* used to do who were from the earth, "*and we celebrate Thy praise*" And we do not say that which is not worthy of Your[azwj] Qualities "*extol Thy holiness*" and keep your earth clean from the people that do say these things. Allah[azwj] Said "*Surely I know what you do not know*" I[azwj] Know the correctness of the creation which will emanate from this replacement of yours, and you do not know that. And I[azwj] also Know that in your midst there is a disbeliever in his hidden self whom you do not know about' - and he is Iblees[la], the accursed.'

ثم قال: (وعلم آدم الاسماء كلها) أسماء أنبياء الله، وأسماء محمد (صلى الله عليه وآله) وعلي وفاطمة والحسن والحسين، والطيبين من آلهما وأسماء خيار شيعتهم وعتاة أعدائهم (ثم عرضهم ـ عرض محمدا وعليا والائمة ـ على الملائكة) أي عرض أشباحهم وهم أنوار في الاظلة.

Then He[azwj] Said "*And He taught Adam all the names*" The names of the Prophets[asws] of Allah[azwj] and the names of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and the purified from their[asws] Progeny[asws] and good Shiites of theirs[asws] and their[asws] enemies "*then presented them*" presented Muhammad[saww] and Ali[asws] and the Imams[asws] "*to the angels*" Meaning their[asws] likeness, and they[asws] were lights in the darkness.

(فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين) أن جميعكم تسبحون وتقدسون وأن تركككم ههنا أصلح من إيراد من بعدكم أي فكما لم تعرفوا غيب من - في - خلالكم فالحري أن لا تعرفوا الغيب الذي لم يكن، كما لا تعرفون أسماء أشخاص ترونها.

"*then He said: Tell me the names of those if you are right*" You, the group who celebrate My^azwj Praise and extol My^azwj Greatness and you have missed the correctness of what I^azwj have Intended after you, and you do not know the hidden in what I^azwj Will be Creating in the future and do not know that which is hidden of them^asws just like you do not know the names of these personalities^asws that you see.

قالت الملائكة: (سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم) - العليم - بكل شئ، الحكيم المصيب في كل فعل.

"*They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise*" The Knower of every thing and The Wise in all His^azwj Deeds.

قال الله عزوجل: (يا آدم) أنبئ هؤلاء الملائكة بأسمائهم: أسماء الانبياء والائمة فلما أنبأهم فعرفوها أخذ عليهم العهد، والميثاق بالايمان بهم، والتفضيل لهم.

Allah the Almighty Said "*He said: O Adam! Inform them of their names*" The names of the Prophet^asws and the Imams^asws "*Then when he had informed them of their names*" The Angels recognised them^asws and the covenant was taken from them and the charter that they will believe in them^asws and accept their^asws preference.

قال الله تعالى عند ذلك: (ألم أقل لكم إني أعلم غيب السماوات والارض - سرهما - وأعلم ما تبدون وماكنتم تكتمون) - و - ماكان يعتقده إبليس من الاباء على آدم إن أمر بطاعته، وإهلاكه إن سلط عليه. ومن أعتقادكم أنه لا أحد يأتي بعدكم إلا وأنتم أفضل منه. بل محمد وآله الطيبون أفضل منكم، الذين أنباكم آدم بأسمائهم.

Allah^azwj said to them "*Did I not say to you that I surely know what is hidden in the heavens and the earth*" The secrets contained therein "*and (that) I know what you manifest and what you hide?*" And I^azwj Know the belief of Iblees^la if I^azwj were to Order him^la to obey Adam^as, then he^la will destroy him^asws if I^azwj Grant him^la the governance over him^asws. And I^azwj also Know your belief that no one higher than yourselves will be brought about after you, but

Muhammad[saww] and his[saww] purified Progeny[asws] are higher than you, whose[asws] names Adam[as] has just informed you of.

قولـه عزوجـل: " واذ قلنـا للملائكـة اسـجدوا لادم فـسجدوا الا ابلـيس أبـى واسـتكبر وكـان مـن الكافرين: "

The Words of the Almighty "*And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers*" – VERSE 34

101 ـ قال الامام (عليه السلام): قال الله عزوجل: كان خلق الله لكم ما في الارض جميعا (إذ قلنا للملائكة اسجدوا لآدم) أي في ذلك الوقت خلق لكم.

The Holy Imam Hassan Al-Askari[asws] said that Allah the Almighty had Created all that was in the earth for you when He[azwj] "*And when We said to the angels: Make obeisance to Adam*" Meaning, that was the time when everything was created for you.

قال (عليه السلام): ولما امتحن الحسين (عليه السلام) ومن معه بالعسكر الذين قتلوه، وحملوا رأسه قال لعسكره: أنتم من بيعتي في حل، فالحقوا بعشائركم ومواليكم. وقال لاهل بيته: قد جعلتكم في حل من مفارقتي، فانكم لا تطيقونهم لتضاعف أعدادهم وقواهم، وما المقصود غيري، فدعوني والقوم، فان الله عزوجل يعينني ولا يخليني من ـ حسن ـ نظره، كعادته في أسلافنا الطيبين. فأما عسكره ففارقوه. وأما أهله ـ و ـ الادنون من أقربائه فأبوا، وقالوا: لا نفارقك، ويحل بنا ما يحل بك، ويحزننا ما يحزنك، ويصيبنا ما يصيبك، وإنا أقرب ما نكون إلى الله إذا كنا معك.

The Holy Imam Hassan Al-Askari[asws] said: 'When Al-Husayn[asws] tested those who were with him[asws], when the army wanted to kill them and raise his[asws] head (on a spear), he[asws] said to them: 'You are now permitted to be free from my[asws] allegiance so that you can be with your family and friends.' He[asws] said to his[asws] household members: 'You are also free to be away from me[asws]. You cannot fight against the increased numbers of your enemies who are strong, and they have no other purpose other than me[asws], so leave me[asws] with them. For Allah the Almighty will Help me[asws] and will not Turn away His Good Mercy from me[asws], just like He[azwj] has with our purified ancestors[asws].' **The military personnel left him[asws] and went away, but as for the members of his[asws] household and a few of his[asws] close ones refused to do so** and said: 'We shall not leave you[asws] and what is permissible for us is what is permissible for you[asws], and we are grieved with what grieves you[asws], and we are afflicted when you[asws] are afflicted, and we will be nearest to Allah[azwj] if we were to be with you[asws].'

فقال لهم: فان كنتم قد وطنتم أنفسكم على ما وطنت نفسي عليه، فاعلموا أن الله إنما يهب المنازل الشريفة لعباده ـ لصبرهم ـ باحتمال المكاره. وأن الله وإن كان خصني ـ مع من مضى من أهلي الذين أنا آخرهم بقاء في الدنيا ـ من الكرامات بما يسهل معها علي احتمال الكريهات فان لكم شطر ذلك من كرامات الله تعالى. واعلموا أن الدنيا حلوها ومرها حلم، والانتباه في الآخرة، والفائز من فاز فيها، والشقي من شقى فيها أولا أحدثكم بأول أمرنا وأمركم معاشر أوليائنا ومحبينا، والمعتصمين بنا ليسهل عليكم احتمال ما أنتم له معرضون؟ قالوا: بلى يابن رسول الله.

Imam Husayn[asws] said to them: 'If you have resolved yourselves to what I[asws] have resolved myself[asws] to, then know that surely Allah[azwj] Loves for His[azwj] servants prestigious levels for their patience in their difficult situations. And surely Allah[azwj] has left me[asws] as the only one from my[asws] family and the last one of them[asws] in this world, then by these prestigious levels, I[asws] find these difficulties easy to bear. And know that the sweetness of this world is like a dream, and pay attention to the hereafter for the successful one is the one who will be successful there and the doubter will be the one who will be the doubter in the hereafter. Shall I[asws] not relate to you the first of our[asws] orders and your orders O, you group of our[asws] friends and those that love us[asws] so that it will become easier for you to bear with difficulties that you are facing?' They said: 'Yes, O son of the Messenger of Allah[saww]!'

ـ سجود الملائكة لادم (عليه السلام)، ومعناه: ـ

THE PROSTRATION OF THE ANGELS TO ADAM[as] AND ITS MEANING

قال: إن الله تعالى لما خلق آدم، وسواه، وعلمه أسماء كل شئ وعرضهم على الملائكة، جعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أشباحا خمسة في ظهر آدم، وكانت أنوارهم تضئ في الآفاق من السماوات والحجب والجنان والكرسي والعرش، فأمر الله تعالى الملائكة بالسجود لآدم، تعظيما له أنه قد فضله بأن جعله وعاء لتلك الاشباح التي قد عم أنوارها الآفاق.

When Allah[azwj] had Created Adam[as] and Made him[asws] complete, and Informed him[asws] the names of all things and presented them to the Angels, the personalities of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] appeared to Adam[as], and they[asws] used to be lights twinkling in the horizons of the Heavens and the Veils and the Chair and the Throne. **Allah[azwj] Ordered the Angels to prostrate to Adam[as] the prostration of reverence to him[asws], because He[azwj] had Granted him[asws] the highness by placing these five lights[asws] who have lightened up the horizons, to be in his[asws] progeny**.'

فسجدوا ـ لادم ـ إلا إبليس أبى أن يتواضع لجلال عظمة الله، وأن يتواضع لانوارنا أهل البيت، وقد تواضعت لها الملائكة كلها واستكبر، وترفع، وكان بابائه ذلك وتكبره من الكافرين.

They fell in prostration to Adam[as], except for Iblees[la] who refused to humble himself[la] to the Majesty and Greatness of Allah[azwj] and to humble himself[la] to our[asws] lights, of the People of the Household[asws]. He[la] played coy with the all the Angels and became arrogant, and considered himself[la] higher, as he used to be among them, and due to this arrogance became one of the unbelievers.'

102 ـ وقال على بن الحسين (عليهما السلام): حدثني أبي، عن أبيه، عن رسول الله (صلى الله عليه وآله) ـ قال: ـ قال: يا عباد الله إن آدم لما رأى النور ساطعا من صلبه، إذ كان الله قد نقل أشباحنا من ذروة العرش إلى ظهره، رأى النور، ولم يتبين الاشباح.

The Holy Imam Ali Bin Al-Husayn[asws] said that: 'My[asws] father[asws] related to me from his father[asws] from the Messenger of Allah[saww] that: 'O servants of Allah[azwj]! When Adam[as] saw the light that rested in his[asws] spine, and Allah[azwj]

had transferred our[asws] likeness from the height of the Throne to his[asws] spine, saw the light but could not see the likeness any more.

فقال: يا رب ما هذه الانوار؟ قال الله عزوجل: أنوار أشباح نقلتهم من أشرف بقاع عرشي إلى ظهرك ولذلك أمرت الملائكة بالسجود لك، إذ كنت وعاء لتلك الاشباح. فقال آدم: يا رب لو بينتها لي؟ فقال الله عزوجل: انظر يا آدم إلى ذروة العرش.

He[asws] said: 'O Lord! What are these lights?' Allah the Almighty Said: 'These are the lights of the likeness of those honourable ones[asws] which were transferred from the Throne to your[asws] back and due to whom[asws], I[azwj] Ordered the Angels to prostrate to you[asws] since you[asws] were a recipient of these likenesses.' Adam[as] pleaded: 'O Lord! Can you show them[asws] to me[asws]?' Allah the Almighty Said: 'O Adam[as], look towards the height of the Throne!'

فنظر آدم، ووقع نور أشباحنا من ظهر آدم على ذروة العرش، فانطبع فيه صور أنوار أشباحنا التي في ظهره كما ينطبع وجه الانسان في المرآة الصافية فرأي أشباحنا. فقال: يا رب ما هذه الاشباح؟

Adam[as] looked at our[asws] lights which extended from the spine of Adam[as] to the height of the Throne and appeared as faces of light on those likenesses which were apparent just like a person's image appears when he looks at the mirror. Adam[as] said: 'O Lord! Who are these images of?'

قال الله تعالى: يا آدم هذه أشباح أفضل خلائقي وبرياتي: هذا محمد وأنا المحمود الحميد في أفعالي، شققت له اسما من اسمي. وهذا علي، وأنا العلي العظيم، شققت له اسما من اسمي. وهذه فاطمة وأنا فاطر السماوات والارض، فاطم أعدائي عن رحمتي يوم فصل قضائي، وفاطم أوليائي عما يعرهم ويسيئهم فشققت لها اسما من اسمي.

Allah[azwj] Said: 'O Adam[as]! These images are the highest of My Creation and My[azwj] best (Ambassadors[asws]). This is Muhammad[saww] and I[azwj] am the Praised One in My Deeds, and have Named him[saww] from one of My Names. And this is Ali[asws] and I[azwj] am the High, the Great and have Named him[asws] from one of My Names. This is Fatima[asws] and I am the Originator of the heavens and the earth. She[asws] will separate My[azwj] enemies from My[azwj] Mercy on the Day of Judgment, and separate My[azwj] friends from what is the cause of their disgrace, and I[azwj] have Named her[asws] from one of My[azwj] Names.'

وهذان الحسن والحسين وأنا المحسن - و - المجمل شققت اسميهما من اسمي هؤلاء خيار خليقتي كرام بريتي، بهم آخذ، وبهم أعطي، وبهم أعاقب، وبهم أثيب، فتوسل إلي بهم. يا آدم، وإذا دهتك داهية، فاجعلهم إلي شفعاءك، فاني آليت على نفسي قسما حقا - أن - لا أخيب بهم آملا، ولا أرد بهم سائلا. فذلك حين زلت منه الخطيئة، دعا الله عزوجل بهم، فتاب عليه وغفر له.

'And these two are Al-Hassan asws and Al-Husayn asws, and I azwj am the Doer of Good and I azwj have Named these two from My Name. These asws are the best of My Creation due to whom asws I azwj will Honour, and due to whom asws I azwj will Take away (My azwj Bounties) and due to whom asws I azwj will Grant, and due to whom asws I azwj will Punish and due to whom asws I azwj will Reward, so make them asws your asws intermediaries; and if you are in any difficulty then make them asws your intercessors to Me azwj for I azwj have Sworn on Myself azwj , Surely, that I azwj will not disappoint anyone's hopes due to them asws nor will I azwj reject any supplicant coming to Me on their asws behalf.' This is the reason why, when Adam as committed the first error and then repented and supplicated to Allah azwj through them asws, Allah azwj Forgave him asws.

قوله عزوجل: " وقلنا يا آدم اسكن أنت وزوجك الجنة وكلامنها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين. فأزلهما الشيطان عنها فأخرجهما مما كانا فيه وقلنا اهبطوا بعضكم لبعض عدو ولكم في الارض مستقر ومتاع إلى حين. فتلقى آدم من ربه كلمات فتاب عليه انه هو التواب الرحيم. قلنا اهبطوا منها جميعا فأما يأتينكم منى هدى فمن تبع هداى فلا خوف عليهم ولاهم يحزنون. والذين كفروا وكذبوا بآياتنا اولئك أصحاب النارهم فيها خالدون ":

The Words of the Almighty *"And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust. But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide."* – VERSES 35 TO 39

103 - قال الامام (عليه السلام): إن الله عزوجل لما لعن إبليس بابائه، وأكرم الملائكة بسجودها لآدم، وطاعتهم لله عزوجل أمر بآدم وحواء إلى الجنة وقال: (يا آدم أسكن أنت وزوجك الجنة وكلامنها) من الجنة (رغدا) واسعا (حيث شئتما) بلا تعب. - الشجرة التى نهى الله عنها، وأنها

شجرة علم محمد (صلى الله عليه وآله): ـ (ولا تقربا هذه الشجرة) ـ شجرة العلم ـ شجرة علم محمد وآل محمد (صلى الله عليه وآله) الذين آثرهم الله عزوجل بها دون سائر خلقه.

The Holy Imam Hassan Al-Askari[asws]: 'When Allah[azwj] had Cursed Iblees[la] for his rejection and Honoured the Angels for their prostration to Adam[as] and their obedience, Allah the Almighty Ordered Adam[as] and Eve[as] to go to the Garden and Said "*And We said: O Adam! Dwell you and your wife in the garden and eat from it*" from the Garden "*a plenteous (food)*" Wide variety "*wherever you wish*" without tiredness. The tree which Allah[azwj] Prohibited them from was the tree of the knowledge of Muhammad[saww] "*and do not approach this tree*" The tree of knowledge – **The tree of knowledge of Muhammad[saww] and his[saww] Progeny[asws] which Allah[azwj] had kept it exclusively for them[asws] from the rest of creation**.'

فقال الله تعالى: (ولا تقربا هذه الشجرة) شجرة العلم فانها لمحمد وآله خاصة دون غيرهم، ولا يتناول منها بأمر الله إلا هم، ومنها ماكان يتناوله النبي (صلى الله عليه وآله) وعلي وفاطمة والحسن والحسين صلوات الله عليهم أجمعين بعد إطعامهم المسكين واليتيم والاسير حتى لم يحسوا بعد بجوع ولا عطش ولا تعب ولا نصب. هى شجرة تميزت من بين أشجار الجنة. إن سائر أشجار الجنة ـ كان ـ كل نوع منه يحمل نوعا من الثمار والمأكول وكانت هذه الشجرة وجنسها تحمل البروالعنب والتين والعناب وسائر أنواع الثمار والفواكه والاطعمة. فلذلك اختلف الحاكون التلك الشجرة، فقال بعضهم: هي برة. وقال آخرون: هي عنبة. وقال آخرون: هي تينة. وقال آخرون: هي عنابة.

Allah[azwj] Said: "*and do not approach this tree*" The tree of knowledge which is for Muhammad[saww] and his[saww] special Progeny[asws] apart from the others, nobody eats from this except for them[asws], and from it ate the Holy Prophet[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] Peace and Salutation be on all of them[asws] and ate from it the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty. This tree is different from the other trees of Paradise. The other trees of Paradise each bear one type of fruit whilst this tree bears grapes, figs, apples and other kinds of fruits and foods; this is where there is difference of opinion with regards to this tree. Some of them say it was of wheat. Some others say that it was a grape tree. Some others say that it is a fig tree. Some others say that is an apple tree.'

قال الله تعالى: (ولا تقربا هذه الشجرة) تلتمسان بذلك درجة محمد ـ وآل محمد ـ في فضلهم، فان الله تعالى خصهم بهذه الدرجة دون غيرهم، وهي الشجرة التي من تناول منها باذن الله عزوجل ألهم علم الاولين والآخرين من غير تعلم، ومن تناول ـ منها ـ بغير إذن الله خاب من مراده وعصى ربه (فتكونا من الظالمين) بمعصيتكما والتماسكما درجة قد أوثر بها غير كما إذا أردتماها بغير حكم الله ـ وسوسة الشيطان، وارتكاب المعصية:

Allah[azwj] Said: "*and do not approach this tree*" Do not covet the status of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] in their virtues, for Allah[azwj] has Made them[asws] special with these status apart from others, and **this tree is the tree that they[asws] eat from by the Permission of Allah the Almighty, get inspired with the knowledge of the former ones and the later ones without being taught**; and whoever were to eat from this tree without the Permission of Allah[azwj] will not achieve his desires and would have disobeyed his Lord. "*for then you will be of the unjust*" by your sin and your desire for the status which has been exclusively allocated for them[asws] if you were to desire for it without the Permission of Allah[azwj]. The whispering of Satan made them commit the sin.

104 ـ قال الله تعالى: (فأزلهما الشيطان عنها) عن الجنة بوسوسته وخديعته وإيهامه ـ وعداوته ـ وغروره، بأن بدأ بآدم فقال: (ما نهيكما ربكما عن هذه الشجرة إلا أن تكونا ملكين) إن تناولتما منها تعلمان الغيب، وتقدران على ما يقدر عليه من خصه الله تعالى بالقدرة (أو تكونا من الخالدين) لا تموتان أبدا.

Allah[azwj] Said "*But the Shaitan made them both fall from it*" from the Garden by his[la] whisperings and deceptions and illusions by his[la] enmity and arrogance and came to Adam[as] and said "*Your Lord has not forbidden you this tree except that you may not both become two angels*" (7:20) And if you were to eat from it then you will come to have the knowledge of the unseen and have the power of those special ones[asws] who have been Endowed with such powers by Allah[azwj] "*or that you may (not) become of the immortals - (7:20)*" and you will never die.'

(وقاسمهما) حلف لهما (إني لكما لمن الناصحين) ـ الصالحين ـ. وكان إبليس بين لحيي الحية أدخلته الجنة، وكان آدم يظن أن الحية هي التي تخاطبه، ولم يعلم أن إبليس قد اختبأ بين لحييها. فرد آدم على الحية: أيتها الحية هذا من غرور إبليس لعنه الله كيف يخوننا ربنا؟ أم كيف تعظمين الله بالقسم به وأنت تنسبينه إلى الخيانة وسوء النظر، وهو أكرم الاكرمين؟ أم كيف أروم التوصل إلى ما منعني منه ربي عزوجل، وأتعاطاه بغير حكمة؟

"*And he swore to them both*" He[la] started taking oaths to them "*Most surely I am a sincere adviser to you*" That he[la] is correcting their[asws] actions. Iblees[la] was in the mouth of a serpent by way of which he[la] had entered the Garden, and Adam[as] thought that it was the serpent that was talking to him[asws], and he[asws] did not know that it was Iblees[la] who was talking from inside the serpent. Adam[as] retorted back to the serpent: 'O you serpent! This is from the arrogance of Iblees[la]. Why would our Lord[azwj] defraud us? How are you swearing by Allah[azwj] and you are advocating me[asws] to commit treason and cast an evil eye and He[azwj] is the Kindest of all? Why should I[asws] incline towards that deed which has been forbidden unto me[asws] by my[asws] Lord[azwj] the Almighty and do this without His[azwj] Permission?'

فلما أيس إبليس من قبول آدم منه، عاد ثانية بين لحيي الحية فخاطب حواء من حيث يوهمها أن الحية هي التي تخاطبها، وقال: يا حواء أرأيت هذه الشجرة التي كان الله عزوجل حرمها عليكما، قد أحلها لكما بعد تحريمها لما عرف من حسن طاعتكما له، وتوقيركما إياه؟ وذلك أن الملائكة الموكلين بالشجرة - الذين معهم حراب يدفعون عنها سائر حيوان الجنة - لا تدفعك عنها إن رمتها فاعلمي بذلك أنه قد أحل لك، وابشري بأنك إن تناولتها قبل آدم كنت أنت المسلطة عليه، الآمرة الناهية فوقه. فقالت حواء: سوف أجرب هذا. فرامت الشجرة فأرادت الملائكة أن تدفعها عنها بحرابها.

When Iblees[la] despaired from Adam[as], he tried for a second time using the same tactic of hiding inside the mouth of a serpent and approached Eve[as] who also thought that it was the serpent that was talking to her[asws]. Iblees[la] said: 'Do you[asws] see this tree which Allah the Almighty had Forbidden you[asws] from? Well, He[azwj] has made it Permissible for you[asws] now after its prohibition, and having come to know of your[asws] obedience to Him[azwj] and having considered His[azwj] Order as being Great. And also that the Angels fight against those who wish to eat from this tree and dispel all the other animals of the Garden away from it. If you[asws] were to approach this tree, and they do not stop you[asws], then you can understand from this that it has been made permissible for you[asws]. If you[asws] were to eat from it before Adam[as] does, then you[asws] will be a degree above him[asws] and your[asws] orders will be above his[asws].' Eve[as] said: 'Let me try this.' She[asws] went near the tree and the Angels wanted to fight against her[asws] and stop her[asws].

فأوحى الله تعالى إليها: إنما تدفعون بحرابكم من لا عقل له يزجره، فأما من جعلته ممكنا مميزا مختارا، فكلوه إلى عقله الذي جعلته حجة عليه، فان أطاع استحق ثوابي، وإن عصى وخالف - أمري - استحق عقابي وجزائي. فتركوها ولم يتعرضوا لها، بعد ما هموا بمنعها بحرابهم. فظنت أن الله نهاهم عن منعها لانه قد أحلها بعد ما حرمها.

Allah[azwj] Revealed unto the Angels: 'You are to fight against those who do not possess any intellect and dispel them, but as for one who goes towards it having choice of action and having control, leave that one to his intellect for it is a proof over her[as]. If she[as] is obedient then she[as] will be deserving of reward, and if she[as] were to sin and go against My[azwj] Order, then she[as] will be deserving of My[azwj] Punishment and penalty.' So the Angels refrained from frustrating her[asws] and put away their weapons that they used to fight with. She[asws] thought that since Allah[azwj] had stopped them from fighting against her[asws] this was because it had become permissible after it having been prohibited.

فقالت: صدقت الحية، وظنت أن المخاطب لها هي الحية، فتناولت منها ولم تتكرمن نفسها شيئا. فقالت لادم: ألم تعلم أن الشجرة المحرمة علينا قد أبيحت لنا؟ تناولت منها فلم تمنعني أملاكها،

ولم أنكر شيئا من حالي. (فذلك حين) أغتر آدم وغلط فتناول، فأصابهما - ما - قال الله تعالى في كتابه: (فأزلهما الشيطان عنها فأخرجهما) بوسوسته وغروره (مما كانا فيه) من النعيم (وقلنا) يا آدم وياحواء ويا أيتها الحية ويا إبليس (اهبطوا بعضكم لبعض عدو) آدم وحواء وولدهما عدو للحية، وإبليس والحية وأولادهما أعداؤكم (ولكم في الارض مستقر) منزل ومقر للمعاش (ومتاع) منفعة (إلى حين) الموت

She[asws] said to herself: 'The serpent was right.' She thought that it was the serpent that had spoken to her[asws], and so she[asws] ate from the tree and it did not affect her at all. She[asws] said to Adam[as]: 'Do you know that the tree which was forbidden to us has been made permissible to us? I[asws] have eaten from it and the Angels did not stop me[asws] nor did anything happen to me[asws] from it.' "*That is when*" Adam[as] got deceived and made the error of eating from it, their was as Allah[azwj] has Said in His Book "*But the Shaitan made them both fall from it and caused them to depart*" by his[la] whisperings and his[la] deception "*from it*" from bliss "*and We said*" O Adam[as] and O Eve[as] and O you serpent and Iblees[la] "*Get forth, some of you being the enemies of others*" Adam[as] and Eve[as] and their[asws] children being enemies of the serpent and Iblees[la] and the serpent being the enemies of their[asws] children "*and there is for you in the earth an abode*" a station and a means of living "*and a provision*" profit "*for a time*" death.

105 - قال الله تعالى: (فتلقى آدم من ربه كلمات) يقولها، فقالها (فتاب) الله (عليه - بها - إنه هو التواب الرحيم) - التواب - القابل للتوبات، الرحيم بالتائبين (قلنا اهبطوا منها جميعا) كان أمر في الاول أن يهبطا، وفي الثاني أمرهم أن يهبطوا جميعا، لا يتقدم أحدهم الآخر. والهبوط إنما كان هبوط آدم وحواء من الجنة، وهبوط الحية أيضا منها فانها كانت من أحسن دوابها، وهبوط إبليس من حواليها، فانه كان محرما عليه دخول الجنة.

Allah[azwj] Said "*Then Adam received (some) words from his Lord*" which he[asws] spoke "*so He turned to him mercifully*" Allah[azwj], due to these words "*surely He is Oft-returning (to mercy), the Merciful*" The Forgiver, the Accepter of repentance, the Merciful towards the repentant. "*We said: Go forth from this (state) all*" As He[azwj] had Ordered before for them to go down, again He[azwj] Ordered all of them to go down, with no one preceding the other. The descent of Adam[as] and Eve[as] was from the Garden, and the descent of the serpent as well for it was one of the best of its inhabitants, and **the descent of Iblees[la] was from its surroundings for it was prohibited for him[la] to enter into the Garden**.

(فاما يأتينكم مني هدى) يأتيكم - وأولادكم من بعدكم - مني هدى. يا آدم ويا إبليس (فمن تبع هداي فلا خوف عليهم ولا هم يحزنون) لا خوف عليهم حين يخاف المخالفون، ولاهم يحزنون إذا يحزنون.

"*so surely there will come to you a guidance from Me*" After you Guidance from Me^azwj O Adam^as and O Iblees^la "*then whoever follows My guidance, no fear shall come upon them, nor shall they grieve*" No fear shall come to him from his adversaries but they will fear, and he shall not have grief for they will grieve.

ـ توسل آدم (عليه السلام) بمحمد (صلى الله عليه وآله) وقبول توبته بهم (عليهم السلام): ـ قال (عليه السلام): فلما زلت من آدم الخطيئة، واعتذر إلى ربه عزوجل، قال: يا رب تب علي، واقبل معذرتي، وأعدني إلى مرتبتي، وارفع لديك درجتي فلقد تبين نقص الخطيئة وذلها في أعضائي وسائر بدني.

Adam^as made Muhammad^saww his intermediary and got his^asws repentance accepted by him^saww. The Holy Imam Hassan Al-Askari^asws said: 'When Adam^as had committed the first error he^asws apologised to his Lord Almighty and said: 'O Lord! I repent to you, so excuse me and raise me^asws back to my^asws previous position, for the negative effects of this mistake is being felt in my hands as well as all over my body.'

قال الله تعالى: يا آدم أما تذكر أمري إياك بأن تدعوني بمحمد وآله الطيبين عند شدائدك ودواهيك، وفي النوازل ـ التي ـ تبهظك؟ قال آدم: يارب بلى. قال الله عزوجل (له: فتوسل بمحمد) وعلي وفاطمة والحسن والحسين صلوات الله عليهم خصوصا، فادعني أجبك إلى ملتمسك، وأزدك فوق مرادك.

Allah^azwj said: 'O Adam^as! Do you^asws remember my Order to you^asws that you^asws should supplicate to Me^azwj by Muhammad^saww and his^saww goodly Progeny^asws when in difficulties and afflictions and chaos?' Adam^as said: 'O Lord, yes.' Allah the Almighty Said to him^asws: 'Make intermediaries of Muhammad^saww and Ali^asws and Fatima^asws and Al-Hassan^asws and Al-Husayn^asws especially, supplicate to Me^azwj and I^azwj will Answer you^asws and fulfill your^asws request and Grant you more than what you^asws desired for.'

فقال آدم: يارب، يا إلهي وقد بلغ عندك من محلهم أنك بالتوسل ـ إليك ـ بهم تقبل توبتي وتغفر خطيئتي، وأنا الذي أسجدت له ملائكتك، وأبحته جنتك وزوجته حواء أمتك، وأخدمته كرام ملائكتك! قال الله تعالى: يا آدم إنما أمرت الملائكة بتعظيمك ـ و ـ بالسجود ـ لك ـ إذ كنت وعاءا لهذه الانوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها، وأن أفطنك لدواعي عدوك إبليس حتى تحترز منه لكنت قد جعلت ذلك. ولكن المعلوم في سابق علمي يجري موافقا لعلمي، فالآن فبهم فادعني لاجبك.

Adam^as said: 'O Lord! O My Allah^azwj! The status of these five^asws with You^azwj is such that by their intermediation my^asws repentance gets accepted and my^asws sins get forgiven, and I^asws am the one to whom the Angels were made

to prostrate and Your^azwj Garden was made to be my^asws abode, and Your^azwj slave Eve^as was made to be my^asws wife and the Angels were my attendants! Allah^azwj Said: 'O Adam^as! I Ordered the Angels to respect you^asws by prostration because you^asws were the receptacle of their^asws lights, and if you^asws had asked Me^azwj, before your^asws commission of the error, to protect you^asws from the mischief of your^asws enemy Iblees^la then I^azwj would have Given you^asws that. But, what transpires is what has already been in My^azwj Knowledge. For now, you^asws ask from Me^azwj by them^asws and I^azwj will Answer you^asws.'

فعند ذلك قال آدم: " اللهم - بجاه محمد وآله الطيبين بجاه محمد وعلي وفاطمة، والحسن والحسين والطيبين من آلهم لما تفضلت - علي - بقبول توبتي وغفران زلتي وإعادتي من كراماتك إلى مرتبتي ". فقال الله عزوجل: قد قبلت توبتك، وأقبلت برضواني عليك، وصرفت آلائي ونعمائي إليك وأعدتك إلى مرتبتك من كراماتي، ووفرت نصيبك من رحماتي. فذلك قوله عزوجل: (فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم).

When Adam^as said that: 'Our Lord! By Muhammad^saww and his^saww goodly progeny^asws, and by Muhammad^saww and Ali^asws Fatima^asws and Al-Hasan^asws and Al-Husayn^asws and the goodly among their progeny^asws whom You^azwj have Preferred, accept my^asws repentance and forgive my^asws error and restore my^asws honourable position.' Allah the Almighty Said: 'I^azwj have Accepted your repentance and Turn My^azwj Pleasure towards you^asws and Direct My^azwj Bounties towards you^asws and Restore your^asws honourable position to you^asws and Mercy to you^asws. And that is the Words of the Almighty "*Then Adam received (some) words from his Lord*".

106 - ثم قال عزوجل: للذين أهبطهم - من آدم وحواء وإبليس والحية -: (ولكم في الارض مستقر) مقام فيها تعيشون، وتحثكم لياليها وأيامها إلى السعي للاخرة، فطوبى لمن (تزود منها) لدار البقاء (ومتاع إلى حين) لكم في الارض منفعة إلى حين موتكم، لان الله تعالى منها يخرج زروعكم وثماركم، وبها ينزهكم وينعمكم، وفيها أيضا بالبلايا يمتحنكم. يلذذكم بنعيم الدنيا تارة ليذكركم نعيم الآخرة الخالص، مما ينقص نعيم الدنيا ويبطله، ويزهد فيه ويصغره ويحقره. ويمتحنكم تارة ببلايا الدنيا التي - قد - تكون في خلالها (الرحمات، وفي تضاعيفها النعم التي) ، تدفع عن المبتلى بها مكارهها ليحذركم بذلك عذاب الابد الذي لا يشوبه عافية، ولا يقع في تضاعيفه راحة ولا رحمة. " فتلقى آدم " قد فسر. " وقلنا اهبطوا " قد فسر.

Then the Almighty Said, after Sending away Adam^as and Eve^as and Iblees^la and the serpent "*and there is for you in the earth an abode*" a place for you all to live, and spend your nights and days in search for the hereafter. Blessed is he who collects from it for the eternal abode "*and a provision for a time*" For you in this earth is profit until the time you die, for Allah^azwj will Make your vegetation grow and fruits to come out and with these will Bestow bounties for you and will also Try you by afflictions. He^azwj will also make you taste the pleasures of these bounties so that you may remember the Bounties of the

hereafter which are free from defects, and invalidate the deficient bounties of this world and are belittled by those ones. He[azwj] will also try you by afflictions of this world, which contain Mercy, so that you may be freed from the punishments of the hereafter which have no comparison and there will be no rest or Mercy therein. "*Then Adam received*" has been explained. "*Get forth*" has been explained.

ثم قال الله عزوجل: (والذين كفروا وكذبوا بآياتنا): الدالات على صدق محمد (صلى الله عليه وآله) على ما جاء به من أخبار القرون السالفة، وعلى ما أداه إلى عباد الله من ذكر تفضيله لعلي (عليه السلام) وآله الطيبين خير الفاضلين والفاضلات بعد محمد سيد البريات (اولئك) الدافعون لصدق محمد في إنبائه - والمكذبون له في نصبه لاوليائه - علي سيد الاوصياء، والمنتجبين من ذريته الطيبين الطاهرين (أصحاب النار هم فيها خالدون).

Then the Almighty Said "*And (as to) those who disbelieve in and reject My communications*" which prove the truthfulness of Muhammad[saww] in what news of the former ones and in the virtues of Ali[asws] and his[asws] goodly progeny[asws] who are the best of the virtuous ones after Muhammad[saww] the Chief of the good ones "*they*" who reject the truthfulness of Muhammad[saww] in his[saww] Prophet hood and falsify his[saww] chosen ones – Ali[asws] the chief of the Trustees and the chosen ones from among his[asws] goodly and purified Progeny[asws] "*are the inmates of the fire, in it they shall abide.*"

قوله عزوجل: " يا بنى اسرائيل اذكروا نعمتى التى أنعمت عليكم وأوفوا بعهدى اوف بعهدكم واياى فارهبون ":

The Words of the Almighty *"O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfil (My) covenant with you; and of Me, Me alone, should you be afraid"* – VERSE 40

107 - قال الامام (عليه السلام): قال الله عزوجل: (يا بني إسرائيل) ولد يعقوب إسرائيل الله (اذكروا نعمتي التي أنعمت عليكم) لما بعثت محمدا (صلى الله عليه وآله)، وأقررته في مدينتكم، ولم أجشمكم الحط والترحال إليه، وأوضحت علاماته ودلائل صدقه لئلا يشتبه عليكم حاله.

The Holy Imam Hassan Al-Askari[asws] said that Allah the Almighty Said: "*O children of Israel*" The children of Jacob[asws] "*call to mind My favor which I bestowed on you*" the sending of Muhammad[saww] as a Prophet and established him[saww] in your city, did not give you the trouble of travelling to him[saww], and Manifested his[saww] signs and proofs of his[saww] truthfulness, so that you will not doubt his[saww] condition.

(وأوفوا بعهدي) الذي أخذته على أسلافكم، أنبياؤهم وأمروهم أن يؤدوه إلى أخلافهم ليؤمنوا بمحمد العربي ـ القرشي ـ الهاشمي، المبان بالآيات، والمؤيد بالمعجزات التي منها: أن كلمته ذراع مسمومة، وناطقه ذئب، وحن إليه عود المنبر وكثر الله له القليل من الطعام، وألان له الصلب من الاحجار، وصلب له المياه السيالة ولم يؤيد نبيا من أنبيائه بدلالة إلا جعل له مثلها أو أفضل منها. والذى جعل من أكبر آياته علي بن أبي طالب (عليه السلام) شقيقه ورفيقه، عقله من عقله، وعلمه من علمه، ـ وحكمه من حكمه ـ وحلمه من حلمه، مؤيد دينه بسيفه الباتر بعد أن قطع معاذير المعاندين بدليله القاهر، وعلمه الفاضل، وفضله الكامل.

"*and be faithful to (your) covenant with Me*" Which was taken from your ancestors, the Prophet[asws], they were Ordered that they will believe in Muhammad[saww] the Arab, the Qureyshite, the Hashimite, in the clear signs and miracles that came from him[saww] – the speaking of the poisoned arm with him[saww], the speech of the wolf, the wailing of the trunk of the pulpit and the increasing by Allah[azwj] of what was little from the food, the softening of the stones for him[saww] and the freezing of the water to make it hard for him[saww] and he[saww] was Given the **miracles similar to that Given to the previous Prophets[asws] or even better than those. And the greatest of all his[saww] signs is Ali Bin Abu Talib[asws]** his[saww] brother and his[saww] friend, his[asws] intellect is from his[saww] intellect, his[asws] knowledge is from his[saww] knowledge, his[asws] wisdom is from his[saww] wisdom, his[asws] dream is from his[saww] dream, the helper of his[saww] religion by his[asws] sword after cutting off the arguments of the stubborn people with proofs of stronger and higher knowledge and complete virtuosity.

(أوف بعهدكم) الذي أوجبت به لكم نعيم الابد في دار الكرامة ومستقر الرحمة. (وإياي فارهبون) في مخالفة محمد (صلى الله عليه وآله)، فاني القادر على صرف بلاء من يعاديكم على موافقتي، وهم لا يقدرون على صرف انتقامي عنكم إذا آثرتم مخالفتي.

"*I will fulfil (My) covenant with you*" Those eternal Bounties that I[azwj] have Made obligatory upon you in the place of Prestige and Mercy. "*and of Me, Me alone, should you be afraid*" In the matter of opposing Muhammad[saww] for I[azwj] have Power over all the afflictions that you get from your enemies, and they have no power to prevent Me[azwj] from taking of Revenge on them for their opposition.

(3) قوله عزوجل: " وآمنوا بما أنزلت مصدقا لم معكم ولا تكونوا أول كافر به ولا تشتروا بآياتي ثمنا قليلا واياى فاتقون ":

The Words of the Almighty "*And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear*" – VERSE 41

108 ـ قال الامام (عليه السلام): ـ ثم ـ قال الله عزوجل لليهود: (وآمنوا) أيها اليهود (بما أنزلت) على محمد ـ نبيي ـ من ذكر نبوته، وإنباء إمامة أخيه علي (عليه السلام) وعترته ـ الطيبين ـ الطاهرين (مصدقا لما معكم) فان مثل هذا الذكرفي كتابكم أن محمدا النبي سيد الاولين والآخرين، المؤيد بسيد الوصيين وخليفة رسول رب العالمين فاروق هذه الامة، وباب مدينة الحكمة، ووصي رسول ـ رب ـ الرحمة.

The Holy Imam Hassan Al-Askari[asws] said: 'Then Allah[azwj] Said to the Jews "*And believe*" O Jews! "*in what I have revealed*" unto My[azwj] Prophet[saww] about the matter of his[saww] Prophet-hood and what news of the Imamate of his[saww] brother Ali[asws] and his[saww] goodly Progeny[asws], the purified "*verifying that which is with you*". The likeness of this remembrance in your Books that Muhammad[saww] is the Master of all the former ones and the later ones, supported by the Master of the Trustees the Caliph of the Messenger[saww] of the Lord of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Trustee of the Messenger[saww] of the Lord of Mercy.'

(ولا تشتروا بآياتي) المنزلة لنبوة محمد (صلى الله عليه وآله)، وإمامة علي (عليه السلام)، والطيبين من عترته (ثمنا قليلا) بأن تجحدوا نبوة النبي ـ محمد ـ (صلى الله عليه وآله) وإمامة الامام ـ علي ـ (عليه السلام) ـ وآلهما ـ وتعتاضوا عنها عرض الدنيا، فان ذلك وإن كثر فالى نفاد وخسار وبوار.

"*neither take a mean price in exchange for My communications*" that which has been Sent down of the Prophet-hood of Muhammad[saww] and the Imamate of Ali[asws] and the goodly from his[saww] Progeny[asws] and the prophecy of the Prophet-hood of Muhammad[saww] and the Imamate of Imam Ali[asws] and their Progeny[asws] and disbelieve in them for the sake of the earnings of this world which may appear to be a lot but is in fact a loss and a failure.

ثم قال الله عزوجل: (وإياي فاتقون) في كتمان أمر محمد (صلى الله عليه وآله) وأمر وصيه (عليه السلام). فانكم إن تتقوا لم تقدحوا في نبوة النبي ولا في وصية الوصي، بل حجج الله عليكم قائمة، وبراهينه بذلك واضحة، قد قطعت معاذيركم، وأبطلت تمويهكم.

Then the Almighty Said: "*and Me, Me alone should you fear*" in the concealment of the order about Muhammad[saww] and the order about his[saww] Trustee[asws]. You should fear and do not reject the Prophet-hood of the Prophet[saww] and the Trusteeship of the Trustee[asws], but the proofs of Allah[azwj] have been established to you and the evidence is clear which cuts off your objections and invalidates your plots.

وهؤلاء يهود المدينة جحدوا نبوة محمد (صلى الله عليه وآله) وخانوه، وقالوا: نحن نعلم أن محمدا نبي، وأن عليا وصيه، ولكن لست أنت ذاك ولا هذا ـ يشيرون إلى علي (عليه السلام) ـ

فأنطق الله تعالى ثيابهم التي عليهم، وخفافهم التي في أرجلهم، يقول كل واحد منها للابسه: كذبت يا عدو الله، بل النبي محمد (صلى الله عليه وآله) هذا، والوصي علي هذا، ولو أذن الله لنا لضغطناكم وعقرناكم وقتلناكم.

These Jews of Medina belied the Prophet-hood of Muhammad[saww] and betrayed him[saww] and said: 'We know that Muhammad[saww] is a Prophet and Ali[asws] is his[saww] Trustee, but he[saww] is not that one nor is he[asws] this one – pointing towards Ali[asws]. Allah[azwj] Gave the power of speech to their clothes that they were wearing and the socks that they had on their feet, each one of them said: 'you liar, O enemy of Allah[azwj]! But the Prophet Muhammad[saww] is this one, and the Trustee Ali[asws] is this one, and if Allah[azwj] were to allow us, we would crush you to pieces and kill you.'

فقال رسول الله (صلى الله عليه وآله): إن الله عزوجل يمهلهم لعلمه بأنه سيخرج من أصلابهم ذريات طيبات مؤمنات. ولو تزيلوا لعذب - الله - هؤلاء عذابا أليما، إنما يعجل من يخاف الفوت

The Messenger of Allah[saww] said: 'Allah the Almighty gives them more time for it is in His[azwj] Knowledge that there will be coming out of them from their progenies, the good believers, otherwise Allah[azwj] would not have Avoided punishing them severely. **The only one hasty in retribution is the one who has fear of losing the opportunity**.

(5) قوله عزوجل: " ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون وأقيموا الصلاة وآتوا الزكاة واركعوا مع الراكعين. أتأمرون الناس بالبروتنسون أنفسكم وأنتم تتلون الكتاب أفلا تعقلون. واستعينوا بالصبر والصلاة وانها لكبيرة الا على الخاشعين. الذين يظنون أنهم ملاقوا ربهم وأنهم اليه راجعون يا بنى اسرائيل اذكروا نعمتي التي أنعمت عليكم واني فضلتكم على العالمين. واتقوا يوما لا تجزى نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون. واذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم "

The Words of the Almighty *"And do not mix up the truth with the falsehood, nor hide the truth while you know (it). And keep up prayer and pay the poor-rate and bow down with those who bow down. What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense? And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones, Who know that they shall meet their Lord and that they shall return to Him. O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations. And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped. And when We delivered you from Firon's people, who subjected you to severe torment,*

killing your sons and sparing your women, and in this there was a great trial from your Lord." **VERSES 42 TO 49**

109 ـ قال الامام (عليه السلام): خاطب الله بها قوما من اليهود لبسوا الحق بالباطل بأن زعموا أن محمدا (صلى الله عليه وآله) نبي، وأن عليا وصي، ولكنهما يأتيان بعد وقتنا هذا بخمسمائة سنة.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] is Addressing a group of Jews who used to mix truth with falsehood by conjecturing that surely Muhammad[saww] is a Prophet and Ali[asws] is a Trustee but they[asws] will be coming after a period of five hundred years.

فقال لهم رسول الله (صلى الله عليه وآله): أترضون التوراة بيني وبينكم حكما؟ قالوا: بلى. فجاؤا بها، وجعلوا يقرأون منها خلاف ما فيها، فقلب الله عزوجل الطومار الذي كانوا منه يقرأون، وهو في يد قراءين منهم، مع أحدهما أوله، ومع الآخر آخره فانقلب ثعبانا، له رأسان، ـ و ـ تناول كل رأس منهما يمين من هو في يده، وجعل يرضضه ويهشمه، ويصيح الرجلان ويصرخان. وكانت هناك طوامير أخر فنطقت وقالت: لا تزالان في هذا العذاب حتى تقرءا مافيها من صفة محمد (صلى الله عليه وآله) ونبوته، وصفة علي (عليه السلام) وإمامته على ما أنزل الله تعالى فيها. فقرءاه صحيحا، وآمنا برسول الله (صلى الله عليه وآله) واعتقدا إمامة علي ولي الله ووصي رسول الله.

The Messenger of Allah[saww] said to them: 'Would you be happy for this to be decided between us by the Torah?' They said: 'Yes'. They brought it and started reading from it opposite to what was written in it. Allah[azwj] converted the Torah into a two-headed snake which grabbed hold of one hand of each of the two readers and started crushing them with their mouths and swallowing each of their right hand and the two men started shouting and screaming. There were other copies of the Torah present there which acquired speech and said: 'You will remain in this punishment until such time are you read what is present in these the characteristics of Muhammad[saww] and his[saww] Prophet-hood and the characteristics of Ali[asws] and his[asws] Imamate which Allah[azwj] has Revealed therein. They then read the Torah correctly and believed in the Messenger of Allah[saww] and believed in the Imamate of Ali[asws] the Guardian from Allah[azwj] and the Trustee of the Messenger of Allah[saww].

فقال الله عزوجل (ولا تلبسوا الحق بالباطل) بأن تقروا بمحمد وعلي من وجه وتجحدوهما من وجه (وتكتموا الحق) من نبوة هذا، وإمامة هذا (وأنتم تعلمون) أنكم تكتمونه وتكابرون علومكم وعقولكم، فان الله إذا كان قد جعل أخباركم حجة، ثم جحدتم لم يضيع ـ هو ـ حجته، بل يقيمها من غير جهتكم فلا تقدروا أنكم تغالبون ربكم وتقاهرونه.

Allah the Almighty Said: "*And do not mix up the truth with the falsehood*" With one face you accept Muhammad^saww and Ali^asws and with one face you reject them "*nor hide the truth*" This Prophet-hood and this Imamate "*while you know (it)*" you are concealing it that which is in your knowledge and minds, for Allah^azwj has already Sent to you news of the proofs which are clear to you but if you reject these, and these are proofs, Allah^azwj will Establish them another way and you have no power to overcome your Lord^azwj in any way.

ثم قال الله عزوجل لهؤلاء: (وأقيموا الصلوة وآتوا الزكوة واركعوا مع الراكعين).

Then Allah^azwj said to them "*And keep up prayer and pay the poor-rate and bow down with those who bow down*"

110 - قال: (أقيموا الصلوة) المكتوبات التي جاء بها محمد (صلى الله عليه وآله)، وأقيموا أيضا الصلاة على محمد وآله الطيبين الطاهرين الذين علي سيدهم وفاضلهم. (وآتوا الزكوة) من أموالكم إذا وجبت، ومن أبدانكم إذا لزمت، ومن معونتكم إذا التمست. (واركعوا مع الراكعين) تواضعوا مع المتواضعين لعظمة الله عزوجل في الانقياد لاولياء الله: لمحمد نبي الله، ولعلي ولي الله، وللائمة بعدهما سادة أصفياء الله.

The Holy Imam Hassan Al-Askari^asws said about "*And keep up prayer*": 'The prescribed ones which were brought by Muhammad^saww and establish as well the salutations on Muhammad^saww and his^saww goodly and purified Progeny^asws who are the Masters and the Preferred ones. "*and pay the poor-rate*" from your wealth which is an obligation, and from your bodies which is required and from your helping if requested for it. "*and bow down with those who bow down*" Humble yourselves with the humble ones to the Greatness of Allah the Almighty in the dissipation of the friends of Allah^azwj – Muhammad^saww the Prophet of Allah^azwj and Ali^asws the Guardian from Allah^azwj and the Imams^asws after them^asws the adorers of Allah^azwj.

ـ حديث ان الصلوات الخمس كفارة للذنوب: ـ

HADEETH OF THE FIVE PRAYERS BEING THE EXPIATION OF SINS

111 ـ قال رسول الله (صلى الله عليه وآله): من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، وكان كمن على بابه نهرجار يغتسل فيه كل يوم خمس مرات ـ و ـ لا يبقي عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة و الامامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه وباخوانه المؤمنين.

The Messenger of Allah[saww] said: 'One who Prays five (prayers), Allah[azwj] expiates his sins between the two Prayers, just like as if there is a flowing river by his door and he bathes in it five times a day and there does not remain any filth on him except if he rejects the Prophet-hood and the Imamate or is unjust to his believing brother **or if he avoids dissimulation until it affects him adversely and his believing brothers**.

ـ فضل الزكاة: ـ

VIRTUE OF ZAKAAT

112 ـ ومن أدى الزكاة من ماله طهر من ذنوبه. ومن أدى الزكاة من بدنه في دفع ظلم قاهر عن أخيه، أو معونته على مركوب له ـ قد ـ سقط عنه متاع لا يأمن تلفه، أو الضرر الشديد عليه ـ به ـ قيض الله له في عرصات القيامة ملائكة يدفعون عنه نفخات النيران، ويحيونه بتحيات أهل الجنان، ويرفعونه إلى محل الرحمة والرضوان.

And the one who pays *Zakaat* from his wealth gets purified from his sins. And the one who pays the *Zakaat* of his body by dispelling the injustice being perpetrated on his brother, or helps him to get his belongings back onto his ride if they had fallen off or in intense adversity, Allah[azwj] will Make the Angels to dispel from him the flames of the Fires and get him to live among the people of the Gardens and elevate him to the place of Mercy and Pleasure.

ومن ادى زكاة جاهه بحاجة يلتمسها لاخيه فقضيت له، أو كلب سفيه (يظهر) غيبته فألقم ذلك الكلب بجاهه حجرا، بعث الله عليه في عرصات القيامة ملائكة عددا كثيرا وجما غفيرا لا يعرف عددهم إلا الله، يحسن فيه بحضرة الملك الجبارالكريم الغفار محاضرهم ويجمل فيه قولهم، ويكثر عليه ثناؤهم، وأوجب الله عزوجل له بكل قول من ذلك ما هو أكثر من ملك الدنيا بحذافيرها مائة ألف مرة.

And the one who pay the *Zakaat* of merit by getting the request of his brother fulfilled or if a stupid dog attacks his brother and he pelts him away by stoning it, Allah[azwj], on the Day of Judgment, will resurrect a large number of Angels, the number of whom is unknown to all, except Allah[azwj], in the Presence of the King, the Compeller, the Generous, the Forgiver, will collect all his words and orate his praise and Allah[azwj] will obligate Himself, for every word spoken by the Angels, to Grant that person more than the kingdom of the world a hundred thousand times over.

ـ حديث من تواضع لاخوانه المؤمنين: ـ

HADEETH OF BEING HUMBLE TO BELIEVING BROTHERS

113 ـ ومن تواضع مع المتواضعين، فاعترف بنبوة محمد (صلى الله عليه وآله) وولاية علي والطيبين من آلهما، ثم تواضع لاخوانه وبسطهم وآنسهم، كلما ازداد بهم برا ازداد لهم استيناسا وتواضعا، باهى الله عزوجل به كرام ملائكته من حملة عرشه والطائفين به. فقال لهم: أما ترون عبدي هذا المتواضع لجلال عظمتي؟ ساوى نفسه بأخيه المؤمن الفقير، وبسطه؟ فهو لا يزداد به برا إلا ازداد له تواضعا؟ أشهدكم أني قد أوجبت له جناني، ومن رحمتي ورضواني ما يقصر عنه أماني المتمني. ولارزقنه من محمد سيد الورى، ومن علي المرتضى، ومن خيار عترته مصابيح الدجى، الايناس والبركة في جناني، وذلك أحب إليه من نعيم الجنان ولو تضاعف ألف ألف ضعفها، جزاء على تواضعه لاخيه المؤمن.

And the one who humbles himself along with the humbles ones and accepts the Prophet-hood of Muhammad[saww] and the Mastership of Ali[asws] and the good ones from their[asws] Progeny[asws], then humbles himself towards his brothers with love and affection, and increases their healing and his humbleness, Allah the Almighty Glorifies him to the honourable Angels from the bearers of the Throne and those that circumambulate it and Says to them: 'Do you see this servant of Mine who humbles himself to my Majesty and Greatness?

He equates himself to his poor brother and honours him? The increase in his goodness to him only increases his own modesty? Be My[azwj] witnesses that I[azwj] have Obligated Myself to him a place in My[azwj] Garden and My[azwj] Mercy and My[azwj] Pleasure which exceed his aspirations. And I[azwj] will Place him in the precinct of Muhammad[saww] the Chief of mankind and Ali Al-Murtaza[asws] and the good ones from among his[asws] Progeny[asws] who are like lights in the darkness, and the Bounties in My[azwj] Gardens, and this is more preferable to him than the Bounties of the Garden even if he were to be given a million times more than this. This is his reward for being humble to his believing brother.'

114 ـ ثم قال الله عزوجل لقوم من مردة اليهود ومنافقيهم المحتجنين الاموال الفقراء، المستأكلين للاغنياء الذين يأمرون بالخير ويتركونه، وينهون عن الشر ويرتكبونه، قال: يا معاشر اليهود (أتامرون الناس بالبر) بالصدقات وأداء الامانات (وتنسون أنفسكم) أفلا تعقلون ما به تأمرون (وأنتم تتلون الكتاب): التوراة الآمرة بالخيرات الناهية عن المنكرات، المخبرة عن عقاب المتمردين، وعن عظيم الشرف الذي يتطول الله به على الطائعين المجتهدين. (أفلا تعقلون) ما عليكم من عقاب الله عزوجل في أمركم بما به لا تأخذون، وفي نهيكم عما أنتم فيه

منهمكون. وكان هؤلاء قوم من رؤساء اليهود وعلمائهم احتجنوا أموال الصدقات والمبرات، فأكلوها واقتطعوها، ثم حضروا رسول الله صلى الله عليه وقد حشروا عليه عوامهم يقولون: إن محمدا (صلى الله عليه وآله) تعدى طوره، وادعى ما ليس له.

Then Allah the Almighty Said to the group of Jews and hypocrites who used to hold back the money of the needy and the poor, despite being wealthy and used to order people to enjoin good but used to avoid it themselves, and forbid evil but used to commit it themselves: 'O group of Jews! "*What! do you enjoin men to be good*" by charity and fulfilment of trusts "*and neglect your own souls*" have you no sense in what you do? "*while you read the Book*" The Torah which orders the doing of good and prohibits evil, gives the news of the punishment to the rebels and of the great Honour which Allah[azwj] will Bestow on the obedient and the strugglers "*have you then no sense?*" Do you not understand the punishment that you will incur in your deeds that you do not perform and the prohibitions that you are engulfed in? And these were some of the heads of the Jews and their scholars who took the wealth of the charities and donations for good causes, and ate from these and did not let it reach the deserving ones. Then they decided to come to the Messenger of Allah[saww] and they said to some of their people: 'This Muhammad[saww] has exceeded his[saww] limits and makes the claim of what he[saww] is not.'

فجاءوا بأجمعهم إلى حضرته (صلى الله عليه وآله)، وقد اعتقد عامتهم أن يقعوا برسول الله (صلى الله عليه وآله) فيقتلوه، ولو أنه في جماهير أصحابه، لا يبالون بما أتاهم به الدهر. فلما حضروا رسول الله (صلى الله عليه وآله) وكانوا بين يديه، قال لهم رؤساؤهم - وقد واطؤوا عوامهم - على أنهم إذا أفحموا محمدا وضعوا عليه سيوفهم.

They all came over to the presence of the Messenger of Allah[saww], with the common people holding the belief that they will fight against the Messenger of Allah[saww] and kill him[saww] regardless of the consequences of retaliation from the masses of his[saww] companions. When they came to the presence of the Messenger of Allah[saww], they had already instructed their people that when they are in front of him[asws] and make him speechless with what they say, then they should attack him[saww] with their swords.

فقال رؤساؤهم: يا محمد تزعم أنك رسول رب العالمين نظير موسى وسائر الانبياء (عليهم السلام) المتقدمين؟ فقال رسول الله (صلى الله عليه وآله): أما قولي إني رسول الله فنعم، وأما أن أقول إني نظيرموسى و - سائر - الانبياء فما أقول هذا، وما كانت لاصغر ما (قد) عظمه الله تعالى من قدري، بل قال ربي: يا محمد إن فضلك على جميع النبيين والمرسلين والملائكة المقربين كفضلي - وأنا رب العزة - على سائر الخلق أجمعين. وكذلك قال الله تعالى لموسى (عليه السلام) لما ظن أنه قد فضله على جميع العالمين.

Their chiefs said: 'O Muhammad[saww]! You think that you are a Messenger of the Lord of the worlds like Musa[as] and other Prophets[asws] of old age?' The

Messenger of Allah[saww] said: 'As for my[saww] saying that I[saww] am the Messenger of Allah[azwj], yes, that is what I[saww] am. As for your saying that I[saww] am like Musa[as] and other Prophets[asws], I[saww] do not say this. I[saww] do not intend to belittle them[asws] but Allah[azwj] has elevated my[saww] greatness to such an extent that He[azwj] said: 'O Muhammad[saww]! Your[saww] highness over the rest of the Prophets[asws] and the Messengers[asws] and the Angels of Proximity is like My[azwj] Highness, and I[azwj] am the Lord of Power, over the rest of creation.' And this is similar to what Allah[azwj] said to Musa[as] when he[as] thought himself to be the highest one of all the worlds.

فغلظ ذلك على اليهود، وهموا بقتله، فذهبوا يسلون سيوفهم، فما منهم أحد إلا وجد يديه إلى خلفه كالمكتوف، يابسا لا يقدر أن يحركها، وتحيروا. فقال رسول الله (صلى الله عليه وآله) - و - قد - رأى مابهم من الحيرة -: لا تجزعوا فخير أراده الله تعالى بكم، منعكم من الوثوب على وليه، وحبسكم على استماع حجته في نبوة محمد ووصية أخيه علي.

This enraged the Jews and they advanced to kill him[saww] and tried to take their swords out of their sheaths, but the hands of each of them got stuck to their backs as if they had been tied up and could not move them at all, and they were bewildered. The Messenger of Allah[saww] said when he[asws] saw them in bewilderment: 'Do not advance, for good is the Intention of Allah[azwj] to you for stopping you from killing of your Guardian and to get you to listen to the proof in the Prophet-hood of Muhammad[saww] and the Trusteeship of his[saww] brother Ali[asws].'

ثم قال رسول الله (صلى الله عليه وآله): - يا - معاشر اليهود هؤلاء رؤساؤكم كافرون، ولاموالكم محتجنون ولحقوقكم باخسون، ولكم - في قسمة من بعدما اقتطعوه - ظالمون يخفضون، ويرفعون.

Then the Messenger of Allah[saww] said: 'O group of Jews! These chiefs of yours are infidels who stop you from your wealth and reduce your share of your rights, and they are unjust to you in the distribution of the rest of the wealth, they reduce one and elevate another.'

فقالت رؤساء اليهود: حدث عن مواضع الحجة، أحجة نبوتك ووصية علي أخيك هذا، دعواك الاباطيل، وإغراؤك قومنا بنا؟ فقال رسول الله (صلى الله عليه وآله): - لا - ولكن الله عزوجل قد أذن لنبيه أن يدعو بالاموال التي خنتموها بهؤلاء الضعفاء، ومن يليهم، فيحضرها ههنا بين يديه، وكذلك يدعو حسباناتكم فيحضرها لديه، ويدعو من واطأتموه على اقتطاع أموال الضعفاء فينطق باقتطاعهم جوارحهم، وكذلك ينطق باقتطاعكم جوارحكم.

The chiefs of the Jews said: 'Relate to us your proofs, the proof of your Prophet-hood and the Trusteeship of Ali[asws] your[saww] brother, this one. Your

claims are false and you want to inflame our people against us?' The Messenger of Allah[saww] said: 'No, but Allah the Almighty Gave Permission to His[azwj] Prophet[saww] to claim the wealth of these vulnerable people which you have usurped from them and to have them present here in front of me[saww], and similarly demand you to account for the money and demand your co-conspirators in the usurpation of the wealth of the vulnerable ones to get their limbs to bear witness against them and similarly get your limbs to bear witness against you as well.'

ثم قال رسول الله (صلى الله عليه وآله): يا ملائكة ربي احضروني أصناف الاموال التي اقتطعها هؤلاء الظالمون لعوامهم. فاذا الدراهم في الاكياس والدنانير، وإذا الثياب والحيوانات وأصناف الاموال منحدرة عليهم ـ من حالق ـ حتى استقرت بين أيديهم.

Then the Messenger of Allah[saww] said: 'O Angels of my[saww] Lord! Present to me[saww] all the items of wealth which these unjust have cut off from their people.' Then bags of *Dirhams* and *Dinars* and clothes and animals and items of wealth appeared from them until they settled in front of him[saww].

ثم قال رسول الله (صلى الله عليه وآله): ائتوا بحسبانات هؤلاء الظالمين الذين غالطوا بها هؤلاء الفقراء. فاذا الادراج تنزل عليهم، فلما استقرت على الارض، قال: خذوها. فأخذوها فقرأوا فيها: نصيب كل قوم كذا وكذا. فقال رسول الله (صلى الله عليه وآله): يا ملائكة ربي اكتبوا تحت اسم كل واحد من هؤلاء ما سرقوه منه وبينوه. فظهرت كتابة بينة: لابل نصيب كل واحد كذا وكذا. فاذاهم قد خانوا عشرة أمثال ما دفعوا إليهم.

Then the Messenger of Allah[saww] said: 'Give me the accounts with which these unjust have misled the poor.' The papers came down towards them and settled down on the ground. He[saww] said: 'Take these and read from them.' The Angels separated the items for each of them. The Messenger of Allah[saww] said: 'O Angels of my[saww] Lord. Write down at the bottom, the name of each one of these and what was stolen from them.' The writing appeared on them with details of each one of them. What they had usurped was ten times what they actually had given out to them.

ثم قال رسول الله (صلى الله عليه وآله): يا ملائكة ربي ميزوا بين هذه الاموال الحاضرة ـ في ـ كل ما فضل، عما بينه هؤلاء الظالمون لتؤدى إلى مستحقه. فاضطربت تلك الاموال، وجعلت تنفصل بعضها من بعض، حتى تميزت أجزاء كما ظهر في الكتاب المكتوب، وبين أنهم سرقوه واقتطعوه؟؟، فدفع رسول الله (صلى الله عليه وآله) إلى من حضر من عوامهم نصيبه، وبعث إلى من غاب ـ منهم ـ فأعطاه، وأعطى ورثة من قد مات، وفضح الله رؤساء اليهود وغلب الشقاء على بعضهم وبعض العوام ووفق الله بعضهم.

Then the Messenger of Allah^saww said: 'O Angels of my^saww Lord! Separate these items present here according to whom them belong what these unjust have claimed from their rightful owners'. The items separated accordingly from each other until it was in accordance with that which was written in the books of accounts, and what had been stolen. The Messenger of Allah^saww gave the share of those that were present there to them, and those that were absent were given it later on and those that had died, their share was given to their inheritors. Allah^azwj Disgraced the chiefs of the Jews, some were overcome with doubt and some accepted what Allah^azwj had Shown them.

فقال ـ له ـ الرؤساء الذين هموا بالاسلام: نشهد يا محمد أنك النبي الافضل، وأن أخاك هذا ـ هو ـ الوصي الاجل الاكمل فقد فضحنا الله بذنوبنا، أرأيت إن تبنا ـ عما اقتطعنا ـ وأقلعنا؟؟ ماذا تكون حالنا؟ قال رسول الله: إذن أنتم في الجنان رفقاؤنا، وفي الدنيا ـ و ـ في دين الله إخواننا ويوسع الله تعالى أرزاقكم، وتجدون في مواضع هذه الاموال التي أخذت منكم أضعافها، وينسى هؤلاء الخلق فضيحتكم حتى لا يذكرها أحد منهم.

The chiefs who did embrace Islam said: 'We bear witness, O Muhammad^saww that you^saww are the highest Prophet^saww and this brother^asws of yours^saww is equally high Trustee. We have been disgraced by Allah^azwj due to our sins. If we were to repent and do not repeat our actions what will be our situation?' The Messenger of Allah^saww said: 'Then you will be our^asws friends in the Gardens and in this world and in religion of Allah^azwj, you will be our^asws brothers and Allah^azwj will increase your sustenance and this wealth which has been taken from you will be Given to you manifold, and these people will forget your disgrace so that none of them will ever mention it.'

فقالوا: ـ ف ـ انا نشهد أن لا إله إلا الله وحده لا شريك له، وأنك يا محمد عبده ورسوله وصفيه وخليله. وأن عليا أخوك ووزيرك، والقيم بدينك، والنائب عنك والمقاتل دونك، وهو منك بمنزلة هارون من موسى إلا أنه لا نبي بعدك. فقال رسول الله (صلى الله عليه وآله): فأنتم المفلحون.

He said: 'I bear witness that there is no God but Allah, One without any partner and that you O Muhammad^saww is His^azwj servant and His^azwj Messenger^saww and His describer and His^azwj friend. And Ali^asws is your^saww brother and your^saww successor and the establisher of your^saww religion and your^saww ambassador and your^saww defender and he^asws is from your^saww and has the same status that Haroun^as was to Musa^as except that there is no Prophet^asws after you^saww.' The Messenger of Allah^saww said: 'You are the successful one.'

115 ـ ثم قال الله عزوجل لسائر اليهود والكافرين المظهرين: (واستعينوا بالصبر والصلوة) ـ أي بالصبر ـ عن الحرام ـ و ـ على تأدية الامانات، وبالصبر على الرئاسات الباطلة، وعلى الاعتراف لمحمد بنبوته ولعلي بوصيته.

Then Allah the Almighty Said to the other disbelievers who were present there: "*And seek assistance through patience and prayer*" Meaning, be patient by staying away from the prohibited and the fulfilment of trusts and by observing patience from the false governments and recognition of the Prophet-hood of Muhammad[saww] and the Trusteeship of Ali[asws].

(واستعينوا بالصبر) على خدمتهما، وخدمة من يأمركم بخدمته على استحقاق الرضوان والغفران ودائم نعيم الجنان في جوار الرحمن، ومرافقة خيار المؤمنين، والتمتع بالنظر إلى عزة محمد سيد الاولين والآخرين، وعلي سيد الوصيين والسادة الاخيار المنتجبين، فان ذلك أقر لعيونكم، وأتم لسروركم، وأكمل لهدايتكم من سائر نعيم الجنان.

"*And seek assistance through patience*" on serving them[asws] and serving those[asws] that they[asws] order you to do so as is their[asws] right, and you will be deserving of Forgiveness and a life of eternal bliss in the Gardens in the vicinity of the Beneficent, and in the friendship of the good believers, and enjoy looking at the honour of Muhammad[saww] the Master of the former ones and the later ones, and at the Master of the Trustees and the Chief of the good chosen ones for that will be a coolness to your eyes and you will be in joy and complete bounty from all the other bounties of the Gardens.

واستعينوا أيضا بالصلوات الخمس، وبالصلاة على محمد وآله الطيبين (على قرب الوصول إلى جنات النعيم). (وإنها) أي هذه الفعلة من الصلوات الخمس، و ـ من ـ الصلاة على محمد وآله الطيبين مع الانقياد لاوامرهم والايمان بسرهم وعلانيتهم وترك معارضتهم بلم؟ وكيف؟ (لكبيرة) ـ ل ـ عظيمة. (إلا على الخاشعين) الخائفين من عقاب الله في مخالفته في أعظم فرائضه.

And seek help by five prayers and by salutations of Muhammad[saww] and his[saww] goodly Progeny[asws], to be near to the Gardens of Bliss. "*and most surely it*" Meaning these deeds from the five Prayers and from the salutation on Muhammad[saww] and his[saww] goodly Progeny[asws] with obedience to their[asws] orders and belief in their[asws] secrets and what they proclaim and avoid objections like Why? How? "*is a hard thing*" a great thing "*except for the humble ones*" those who fear the retribution of Allah[azwj] for those who oppose the great obligations of His[azwj].

(5) 116 ـ ثم وصف الخاشعين فقال: الذين يظنون أنهم ملاقوا ربهم وأنهم اليه راجعون " الذين يقدرون أنهم يلقون ربهم، اللقاء الذي هو أعظم كراماته لعباده وإنما قال: (يظنون) لانهم لا يدرون بماذا يختم لهم والعاقبة مستورة عنهم (وأنهم إليه راجعون) إلى كراماته ونعيم جناته، لايمانهم وخشوعهم، لا يعلمون ذلك يقينا لانهم لا يأمنون أن يغيروا ويبدلوا.

Then Describing the qualities of the humble ones He[azwj] Says "*Who know that they shall meet their Lord and that they shall return to Him*" Those who appreciate their meeting with their Lord, a meeting that is the most prestigious for His[azwj] servants and He[azwj] Says "*Who know*" and they do not know what has been sealed for them and their end is concealed from them "*and that they shall return to Him*" to His Prestige and the bliss of His[azwj] Garden, and they believe in them and are sincere about it, they do not know exactly what is there for them, but it is not safe for them to change and switch back and forth.'

- ورود ملك الموت على المؤمن، واراءته منازله وسادته: -

RECEIPT OF THE ANGEL OF DEATH ON THE BELIEVER AND HIS VISIONING OF HIS STATUS AND HIS HAPPINESS

117 - قال رسول الله (صلى الله عليه وآله): لا يزال المؤمن خائفا من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزع روحه وظهور ملك الموت له. وذلك أن ملك الموت يرد على المؤمن وهو في شدة علته، وعظيم ضيق صدره بما يخلفه من أمواله، ولما هو عليه من - شدة - اضطراب أحواله في معامليه وعياله - و - قد بقيت في نفسه حسراتها، واقتطع دون أمانيه فلم ينلها.

The Messenger of Allah[saww] said: 'The fear of a believer of the consequences of his fate does not recede, nor does he have conviction on achieving the Pleasure of Allah[azwj] until the time of death and the Angel of death appears to him. And that the Angel of death comes to the believer when he is severely ill and there is tightness in his chest about the inheritors of his wealth, for he is worried about the severity of the disorder in the situations and affairs of his family members and for the remnants of the regrets and the cutting off of the rest of his desires'.

فيقول له ملك الموت: مالك تجرع غصصك؟ فيقول: لاضطراب أحوالي، واقتطاعك لي دون - أموالي و - آمالي. فيقول له ملك الموت: وهل يحزن عاقل من فقد درهم زائف واعتياض ألف ألف ضعف الدنيا؟ فيقول: لا. فيقول ملك الموت: فانظر فوقك. فينظر، فيرى درجات الجنان وقصورها التي تقصر دونها الاماني، فيقول ملك الموت: تلك منازلك ونعمك وأموالك وأهلك وعيالك ومن كان من أهلك ههنا وذريتك صالحا، فهم هناك معك أفترضى به بدلا مما هناك؟ فيقول: بلى والله. ثم يقول: انظر. فينظر، فيرى محمدا وعليا والطيبين من آلهما في أعلى عليين فيقول - له -: أو تراهم؟ هؤلاء ساداتك وأئمتك، هم هناك جلاسك واناسك - أ - فما ترضى بهم بدلا مما تفارق ههنا؟ فيقول: بلى وربي.

The Angel of death says to him: 'Why are you so worried?' He says: 'The disorder is in my affairs and your cutting off of my aspirations and being without wealth and my deeds.' The Angel of death says to him: 'Does a man of intellect grieve over the loss of a fake coin when in exchange for it he gets a million times more than the world?' He says: 'No.' The Angel of death says: 'Look above you.' He looks and sees the levels of the Gardens and its palaces which make his other aspirations seem worthless.' The Angel of death says: 'These stations of yours, and your bounties, and your wealth, and your family and relatives of yours, and those of your good progeny, are you not happy that they be with you over there rather than over here?' He says: 'Yes, by

Allahazwj, I am!' The Angel of death says: 'Look!'. He looks and sees Muhammadsaww Aliasws and goodly from among theirasws progenyasws at the top of the *Illiyeen*. The Angel of death says: 'Do you see them? These are your chiefs and your Imamsasws, theyasws are sitting there and are those that love you. Are you not happy for this to be in exchange for what you are parting from over here?' He says: 'Yes by my Lord, I am.'

فذلك ما قال الله عزوجل: (إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا) فما أمامكم من الاهوال فقد كفيتموها (ولا تحزنوا) على ما تخلفونه من الذراري والعيال - والاموال -، فهذا الذي شاهدتموه في الجنان بدلا منهم (وأبشروا بالجنة التي كنتم توعدون) هذه منازلكم، وهؤلاء ساداتكم وءاناسكم وجلاسكم.

And that is what Allah the Almighty says ***"(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved" – 41:30*** From the terrors of your situation "*and do not grieve*" over the progeny and family members you are leaving behind and the wealth, for you have witnessed what you are receiving in exchange for these in the Gardens ***"and receive good news of the garden which you were promised" – 41:30*** These are your stations and thoseasws are your chiefs and your loved ones and companions.

ثم قال الله عزوجل: " يا بنى اسرائيل اذكروا نعمتى التى أنعمت عليكم وأنى فضلتكم على العالمين "

Allah the Almighty Says: "*O children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations*"

118 - قال الامام (عليه السلام): قال: اذكروا نعمتي التي أنعمت عليكم أن بعثت موسى وهارون إلى أسلافكم بالنبوة، فهديناهم إلى نبوة محمد (صلى الله عليه وآله) ووصية - علي - وإمامة عترته الطيبين. وأخذنا عليكم بذلك العهود والمواثيق التي إن وفيتم بها كنتم ملوكا في جنانه مستحقين لكراماته ورضوانه.

The Holy Imam Hassan Al-Askariasws said: 'Allahazwj Says "*call to mind My favour which I bestowed on you*" In the Sending to you of Musaas and Harounas to your ancestors with Prophet-hood, and theyasws guided to the Prophet-hood of Muhammadsaww and the Trusteeship of Aliasws and the Imamsasws of hisasws goodly Progenyasws for which you were covenanted for and oaths were taken from you which if you were to fulfil, it would make you deserving of being kings in Hisazwj Paradise with Hisazwj Prestige and Hisazwj Pleasure.

(وأني فضلتكم على العالمين) هناك، أي فعلته بأسلافكم، فضلتهم دينا ودنيا: أما تفضيلهم في الدين فلقبولهم نبوة محمد ـ وولاية علي ـ وآلهما الطيبين. وأما ـ تفضيلهم ـ في الدنيا فبأن ظللت عليهم الغمام، وأنزلت عليهم المن والسلوى وسقيتهم من حجر ماءا عذبا، وفلقت لهم البحر، فأنجيتهم وأغرقت أعداءهم فرعون وقومه، وفضلتهم بذلك ـ على ـ عالمي زمانهم الذين خالفوا طرائقهم، وحادوا عن سبيلهم ثم قال الله عزوجل ـ لهم ـ: فاذا كنت ـ قد ـ فعلت هذا بأسلافكم في ذلك الزمان لقبولهم ولايه محمد وآله، فبالحري أن أزيدكم فضلا في هذا الزمان إذا أنتم وفيتم بما آخذ من العهد والميثاق عليكم.

"*and that I made you excel the nations*" Over there, meaning the deeds of their ancestors, excelling in religion and the world. As for the excelling in religion, they accepted the Prophet-hood of Muhammad[saww] and the Mastership of Ali[asws] and their goodly Progeny[asws]. As for the excelling in this world, this was the sending over them cloud covering, and sending down upon them Manna and Quails and gushing water from the rocks, and the parting of the sea for them and salvation from their enemies Pharaoh[la] and his people. And excelled them over the world during their time period who were their adversaries and on a different way, and guided to their way. Then Allah the Almighty Said to them: 'If you were to act according to these deeds of your ancestors during their time, accept the Mastership of Muhammad[saww] and his[saww] Progeny[asws], it is more appropriate that you should excel in this time period of yours if you were to fulfill the covenant and the charter that has been taken from you.'

119 ـ ثم قال الله عزوجل: (واتقوا يوما لا تجزي نفس عن نفس شيئا) لا تدفع عنها عذابا قد استحقته عند النزع. (ولا يقبل منها شفاعة) يشفع لها بتأخير الموت عنها. (ولا يؤخذ منها عدل) لا يقبل ـ منها ـ فداء ـ ب ـ مكانه يمات ويترك هو.

Then Allah the Almighty Says: "*And be on your guard against a day when one soul shall not avail another in the least*" Will not be able to dispel the punishment which he deserves at the time of death "*neither shall intercession on its behalf be accepted*" Interceding for the delaying the time of his death "*nor shall any compensation be taken from it*" No scapegoat or replacement will be accepted in his place to die, and that he himself should be left alone.

ـ بيان الاعراف، ووقوف المعصومين عليه: ـ

STATEMENT OF THE HEIGHTS AND THE STANDING OF THE INFALLIBLES[asws] ON THEM

قال الصادق (عليه السلام): وهذا ـ اليوم ـ يوم الموت، فان الشفاعة والفداء لا يغني عنه. فأما في القيامة، فانا وأهلنا نجزي عن شيعتنا كل جزاء، ليكونن على الاعراف بين الجنة والنار " محمد وعلي وفاطمة والحسن والحسين (عليهم السلام) والطيبون من آلهم " فنرى بعض شيعتنا في تلك العرصات ـ ممن كان منهم مقصرا ـ في بعض شدائدها فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظائرهم في العصر الذي يليهم، ثم في كل عصر إلى يوم القيامة فينقضون عليهم كالبزاة والصقور ويتناولونهم كما تتناول البزاة والصقور صيدها، فيزفونهم إلى الجنة زفا. وإنا لنبعث على آخرين من محبينا من خيار شيعتنا كالحمام فيلتقطونهم من العرصات كما يلتقط الطير الحب، وينقلونهم إلى الجنان بحضرتنا. وسيؤتى ـ ب ـ الواحد من مقصري شيعتنا في أعماله، بعد أن قد حازالولاية والتقية وحقوق إخوانه، ويوقف بازائه مابين مائة وأكثر من ذلك إلى مائة ألف من النصاب، فيقال له: هؤلاء فداؤك من النار. فيدخل هؤلاء المؤمنون الجنة، وأولئك النصاب النار. وذلك ما قال الله عزوجل: (ربما يود الذين كفروا) يعني بالولاية (لو كانوا مسلمين) في الدنيا منقادين للامامة، ليجعل مخالفوهم فداءهم من النار.

The Holy Imam Al-Sadiq[asws] said: 'And this *"day"* is the day of death in which no intercession or substitution can be of any use. As for the Day of Judgment, we[asws] and our Household[asws] will reward our Shiites all of their rewards, and on the heights between Paradise and Hell will be Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and the goodly from among their[asws] Progeny[asws]. We[asws] will see some of our Shiites in these plains to be deficient and some of them will be in difficulties, and we[asws] will send to them our good Shiites like Salman[ar] and Miqdad[ar] and Abu Dharr[ar] and Ammar[ar] and those like them from other time periods, who will snatch them away from these situations like hawks and vultures snatch away their prey and bring them over to our[asws] presence in Paradise. For every one Shiite who is deficient in his deeds, after having our[asws] friendship and having observed dissimulation and fulfilling the rights of his brothers, it will be said to them that these - between one hundred, and more, and one hundred thousand *Nasibis* – are your replacements in the Fire, The believers will be made to enter Paradise and those *Nasibis* will enter into Hell. And that is what Allah the Almighty Said ***"Often will those who disbelieve"*** Meaning those what disbelieved in the Mastership ***"wish that they had been Muslims" – 15:2"*** in the world, followed the Imams[asws], then our adversaries would have been made to enter the Fire instead of our friends.

ثـم قـال الله عزوجـل: " واذ نجينـاكم مـن آل فرعـون يـسومونكم سـوء العـذاب يـذبحون أبنـاءكم ويستحيون نساءكم وفى ذلكم بلاء من ربكم عظيم ":

Then Allah the Almighty Says: "*And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord*"

120 49 ـ قال الامام (عليه السلام): قال تعالى: واذكروا يا بنـي إسـرائيل (إذ نجينـاكم) أنجينـا أسلافكم (من آل فرعون) وهم الذين كانوا يدنون إليه بقرابته وبدينـه ومذهبـه (يـسومونكم) كـانوا بعذبونكم (سوء العذاب) شدة العذاب كانوا يحملونه عليكم.

The Holy Imam[asws] said: 'Allah[azwj] Said "And call to mind, O Children of Israel "*We delivered*" delivered your ancestors "*from Firon's people*" And they were on their religion, from their religion and their sect "*who subjected you*" were punishing you "*severe torment*" the harsh punishment that they inflicted upon you.

ـ فضل الصلاة على النبى وآله (صلى الله عليه وآله): ـ

VIRTUE OF THE SALUTATION ON THE PROPHET[saww] AND HIS[saww] PROGENY[asws]

قال: وكان من عذابهم الشديد أنه كان فرعون يكلفهم عمل البناء والطين ويخاف أن يهربوا عن العمل، فأمر بتقييدهم فكانوا ينقلون ذلك الطين على السلاليم إلى السطوح: فربما سقط الواحد منهم فمات أو زمن ولا يحلفون بهم إلى أن أوحى الله عزوجل إلى موسى (عليه السلام): قل لهم: لا يبتدؤن عملا إلا بالصلاة على محمد وآله الطيبين ليخف عليهم. فكانوا يفعلون ذلك، فيخف عليهم.

The Imam[asws] said: 'And from the severe punishments of theirs was that Pahraoh[la] forced them into construction work in the mud, and for fear of their escape, tied them up. They used to transport the mud to the surface for construction. When one of them used to die or fall down, they would not care for him; until Allah the Almighty Revealed unto Musa[as]: 'Tell them to send salutations on Muhammad[saww] and his[saww] blessed Progeny[asws] before starting work and it will be easy for them'. They used to do that, and the work became comfortable for them.

وأمر كل من سقط وزمن ممن نسي الصلاة على محمد وآله الطيبين أن يقولها على نفسه إن أمكنه ـ أي الصلاة على محمد وآله ـ أو يقال عليه إن لم يمكنه، فانه يقوم ولا يضره ذلك ففعلوها، فسلموا. (يذبحون أبناءكم) وذلك لما قيل لفرعون: إنه يولد في بني إسرائيل مولود يكون على يده هلاكك، وزوال ملكك. فأمر بذبح أبنائهم، فكانت الواحدة ـ منهن ـ تصانع القوابل عن نفسها ـ لئلا ينم عليها ـ ـ ويتم ـ حملها، ثم تلقي ولدها في صحراء، أو غار جبل، أو مكان غامض وتقول عليه عشر مرات الصلاة على محمد وآله، فيقيض الله ـ له ـ ملكا يربيه، ويدر من اصبع له لبنا يمصه، ومن اصبع طعاما ـ لينا ـ يتغذاه إلى أن نشأ بنو إسرائيل وكان من سلم منهم ونشأ أكثر ممن قتل. (ويستحيون نساءكم) يبقونهن ويتخذونهن إماء، فضجوا إلى موسى وقالوا: يفترعون بناتنا وأخواتنا.

And it was ordered for all those that had fallen to send salutations on Muhammad[saww] and his[saww] goodly Progeny[asws], and say it to himself if possible – meaning the salutation on Muhammad[saww] and his[saww] Progeny[asws] – and if not possible then get someone to say it for him, and he would become strong and this work would not adversely affect him and he would be safe. "*killing your sons*" And that was what was said to the Pharaoh: 'He will be born from the Children of Israel the birth which will spell your doom and the decline of your kingdom'. He ordered the killing of male children. The women used to bribe the midwives to keep their pregnancies a secret until such time as they complete their time for birth. When they gave birth, they used to hide

the baby in a cave or other secret place and recite over it then times the salutation on Muhammad[saww] and his[saww] pious Progeny[asws]. Allah[azwj] used to Ordain an Angel for its upbringing, and milk used to flow from one of its fingers which the baby used to suck from and soft food used to flow from another one of its fingers for its sustenance. As a result of this, the number of children who were safely taken care of in this manner exceeded those that were slaughtered. "*and sparing your women*" They used to let the girls live and make them their slaves. Then they complained to Musa[as] and said: 'They are taking our daughters and sisters as their wives'.

فأمر الله تلك البنات كلما رابهن ريب من ذلك صلين على محمد وآله الطيبين فكان الله يرد عنهن أولئك الرجال، إما بشغل أو مرض أو زمانة أو لطف من ألطافه فلم يفترش منهن أمرأة، بل دفع الله عزوجل ذلك عنهن بصلاتهن على محمد وآله الطيبين.

Allah[azwj] Ordered all their daughters that they should recite the salutation on Muhammad[saww] and his[saww] Progeny[asws] by which Allah[azwj] used to keep the men away from them, by either involving them in some work or illness and they could not take any one of their women, and Allah[azwj] Dispelled that from them by the salutation on Muhammad[saww] and his[saww] Infallible Progeny[asws].

ثم قال الله عزوجل: (وفي ذلكم) أي في ذلك الانجاء الذي أنجاكم منهم ربكم (بلاء) نعمة (من ربكم عظيم) كبير. قال الله عزوجل: يا بني إسرائيل اذكروا إذ كان البلاء يصرف عن أسلافكم ويخف بالصلاة على محمد وآله الطيبين، أفما تعلمون أنكم إذا شاهدتموه، وآمنتم به كانت النعمة عليكم أعظم ـ وأفضل ـ وفضل الله عليكم ـ أكثر ـ وأجزل؟

The Allah the Almighty Says: "*and in this*" Meaning this situation that your Lord Saved you from "*there was a great trial*" Blessing "*from your Lord*" great. Allah the Almighty Says: 'O Children of Israel! Call to mind the affliction that was on your ancestors which was lightened for them by their secretly sending of salutations on Muhammad[saww] and his[saww] pious Progeny[asws]. Do you not realise that what you witnessed in them and believed by in that this was a great blessing for you, higher than all the blessings of Allah[azwj] on you, and the best one?'

قوله عزوجل: " واذ فرقنا بكم البحر فأنجيناكم وأغرقنا آل فرعون وأنتم تنظرون. واذ واعدنا موسى أربعين ليلة ثم اتخذتم العجل من بعده وأنتم ظالمون. ثم عفونا عنكم من بعد ذلك لعلكم تشكرون واذ آتينا موسى الكتاب والفرقان لعلكم تهتدون ":

The Words of the Almighty "*And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by. And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust. Then We pardoned you*

after that so that you might give thanks. And when We gave Musa the Book and the distinction that you might walk aright. **– VERSES 50 TO 53**

ـ قال الامام (عليه السلام): قال الله عزوجل: واذكروا إذ جعلنا ماء البحر فرقا ينقطع بعضه من بعض " فأنجيناكم " هناك وأغرقنا فرعون وقومه " وأنتم تنظرون " إليهم وهم يغرقون

The Holy Imam Hassan Al-Askari[asws] said: 'The Holy Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said: 'Remember when We parted the water of the sea and separated some of you from the others "*so We saved you*" over there and drowned Pharaoh and his people "*and you watched by*" whilst they were drowning.

- نجاة بنى اسرائيل لاقرارهم ولاية محمد (صلى الله عليه وآله)، وتجديدها: -

SALVATION OF THE CHILDREN OF ISRAEL BY THEIR ACCEPTANCE OF THE MASTERSHIP OF MUHAMMAD[saww] AND ITS RENEWAL

وذلك أن موسى (عليه السلام) لما انتهى إلى البحر، أوحى الله عزوجل إليه: قل لبني إسرائيل: جددوا توحيدي وأمروا بقلوبكم ذكر محمد سيد عبيدي وإمائي، وأعيدوا على أنفسكم الولاية لعلي أخي محمد وآله الطيبين، وقولوا: اللهم بجاههم جوزنا على متن هذا الماء. فان الماء يتحول لكم أرضا.

And when Musa[as] had crossed over the sea to the other side, Allah the Almighty Revealed to him[asws]: 'Say to the Children of Israel! Renew your belief in My[azwj] Unity and the Order to remember in your hearts the Muhammad[saww] the Chief of My[azwj] servants and My[azwj] Imam, and incline yourselves to the Mastership of Ali[asws] the brother of Muhammad[saww] and his[asws] goodly Progeny[asws] and say: 'By the sake of these[asws] make us cross over the water.' As for the water, it will become hard earth for you.

فقال لهم موسى ذلك. فقالوا: أتورد علينا ما نكره، وهل فررنا من - آل - فرعون إلا من خوف الموت؟ وأنت تقتحم بنا هذا الماء الغمر بهذه الكلمات، وما يدرينا ما يحدث من هذه علينا؟

Musa[as] said that to them. They said: 'You order us to do what we dislike, and was it not due to the fear of death from Pharaoh and his people that we fled (we would not do it)? You are now telling us to recite these words and immerse ourselves in this water, and we do not know what will become of us?'

فقال لموسى (عليه السلام) كالب بن يوحنا - وهو على دابة له، وكان ذلك الخليج أربعة فراسخ -: يا نبي الله أمرك الله بهذا أن نقوله وندخل الماء؟ فقال: نعم. قال: وأنت تأمرني به؟ قال: بلى. -

Kalib Bin Yohanna who was riding a horse, and the gulf was of a distance of four *Farsakhs* said to Musa[as]: 'O Prophet of Allah[azwj]! Has Allah[azwj] Ordered you to tell us to recite these words and enter the water?' Musa[as] said: 'Yes.' He said: 'And you are ordering me to do this?' Musa[as] said: 'Yes.'

قال: ـ فوقف وجدد على نفسه من توحيد الله ونبوة محمد وولاية علي بن أبي طالب والطيبين من آلهما ما أمره به، ثم قال: اللهم بجاههم جوزني على متن هذا الماء. ثم أقحم فرسه، فركض على متن الماء، وإذا الماء من تحته كأرض لينة حتى بلغ آخر الخليج، ثم عاد راكضا، ثم قال لبني إسرائيل: يا بني إسرائيل أطيعوا موسى فما هذا الدعاء إلا مفتاح أبواب الجنان، ومغاليق أبواب النيران، ومنزل الارزاق، وجالب على عباد الله وإمائه رضى ـ الرحمن ـ المهيمن الخلاق. فأبوا، وقالوا: ـ نحن ـ لا نسير إلا على الارض.

The Holy Imam Hassan Al-Askari[asws] said: 'Yohanna renewed in his heart the Unity of Allah[azwj] and the Prophet-hood of Muhammad[saww] and the Mastership of Ali Bin Abu Talib[asws] and the goodly from his[asws] Progeny[asws] as he had been ordered to do and then said: 'Our Allah[azwj]! By the sake of these[asws], permit me over this water.' He then turned his horse and galloped towards the surface of the water, and water under him was like softened earth until he reached the end of the gulf, and then rushed back and said to the Children of Israel: 'O Children of Israel! Obey Musa[as] with this supplication which is nothing but the keys to the doors of Paradise and locks the doors of the Fire, and brings down sustenance, and takes the male and female servants of Allah[azwj] towards the Pleasure of the Beneficent, the Dominant, the Creator.' They refused and said: 'We will not walk except over the earth.'

فأوحى الله إلى موسى: (أن اضرب بعصاك البحر) وقل: اللهم بجاه محمد وآله الطيبين لما فلقته. ففعل، فانفلق، وظهرت الارض إلى آخر الخليج. فقال موسى (عليه السلام): ادخلوها، قالوا: الارض وحلة نخاف أن نرسب فيها. فقال الله عزوجل: يا موسى قل: اللهم بحق محمد وآله الطيبين جففها. فقالها، فأرسل الله عليها ريح الصبا فجفت. وقال موسى: ادخلوها.

Allah[azwj] Revealed unto Musa[as]: ***"Then We revealed to Musa: Strike the sea with your staff" – 26:63*** and say: 'Our Allah[azwj]! For the sake of Muhammad[saww] and his[saww] pious Progeny[asws], part the sea.' He[asws] did that and it parted and revealed the earth up to the end of the gulf. Musa[as] said: 'Enter into it!' They said: 'The earth is wet, we fear that we may sink into it.' Allah the Almighty Said: 'O Musa[as], say: 'Our Allah[azwj]! By the right of Muhammad[saww] and his[saww] goodly Progeny[asws], make it dry.' He[asws] said it, and Allah[azwj] sent the wind over it and dried it, and Musa[as] said: 'Enter into it!'

فقالوا: يا نبي الله نحن اثنتا عشرة قبيلة بنو اثني عشر أبا، وإن دخلنا رام كل فريق منا تقدم صاحبه، ولا نأمن وقوع الشر بيننا، فلو كان لكل فريق منا طريق على حدة لامنا ما نخافه. فأمر الله موسى أن يضرب البحر بعددهم اثنتي عشرة ضربة في اثني عشر موضعا إلى جانب ذلك الموضع، ويقول: اللهم بجاه محمد وآله الطيبين بين الارض لنا وأمط الماء عنا. فصار فيه تمام اثني عشر طريقا، وجف قرار الارض بريح الصبا فقال: ادخلوها. فقالوا: كل فريق منا يدخل سكة من هذه السكك لا يدري ما يحدث على الآخرين.

They said: 'O Prophet[asws] of Allah[azwj]! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah[azwj] Ordered Musa[as] to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he[asws] used to recite, 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], separate the water from the earth.' Then there were twelve complete paths, all dried up by the wind passing over them. Musa[as] said: Enter into it!' They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

فقال الله عزوجل: فاضرب كل طود من الماء بين هذه السكك. فضرب وقال: اللهم بجاه محمد وآله الطيبين لما جعلت في هذا الماء طيقانا واسعة يرى بعضهم بعضا ـ منها ـ ، فحدثت طيقان واسعة يرى بعضهم بعضا ـ منها ـ ثم دخلوها. فلما بلغوا آخرها جاء فرعون وقومه، فدحل بعضهم، فلما دخل آخرهم، وهم أولهم بالخروج أمر الله تعالى البحر فانطبق عليهم، فغرقوا، وأصحاب موسى ينظرون إليهم فذلك قوله عزوجل: (وأغرقنا آل فرعون وأنتم تنظرون) إليهم.

Allah the Almighty Said: 'Strike each of the walls of water with your staff.' He[asws] struck and said: 'Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh[la] and his people came over and started entering. When the last of them had entered, and the first of then intended to exit, Allah[azwj] Ordered the water to form layers over them, and they drowned, and the companions of Musa[as] were watching that. The Words of the Almighty "*and drowned the followers of Firon and you watched by*" at them.

قال الله عزوجل لبني إسرائيل في عهد محمد (صلى الله عليه وآله): فاذا كان الله تعالى فعل هذا كله بأسلافكم لكرامة محمد (صلى الله عليه وآله)، ودعاء موسى، دعاء تقرب بهم ـ إلى الله ـ أفلا تعقلون أن عليكم الايمان بمحمد وآله إذ ـ قد ـ شاهدتموه الآن؟

Allah the Almighty Said to the Children of Israel during the time period of Muhammad[saww]: 'Allah[azwj] has Done all this for your ancestors by the prestige of Muhammad[saww], and Musa[as] supplicated by them[asws] to Allah[azwj], have you no sense that your belief in Muhammad[saww] and his[saww] Progeny[asws] should be witnessed now?'

122 ـ ثم قال الله عزوجل: (وإذ واعدنا موسى أربعين ليلة ثم اتخذتم العجل من بعده وأنتم ظالمون).

The Allah the Almighty Said: "*And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust*"

قال الامام (عليه السلام): كان موسى بن عمران (عليه السلام) يقول لبني إسرائيل: إذا فرج الله عنكم وأهلك أعداءكم آتيكم بكتاب من ربكم، يشتمل على أوامره ونواهيه ومواعظه وعبره وأمثاله. فلما فرج الله تعالى عنهم، أمره الله عزوجل أن يأتي للميعاد، ويصوم ثلاثين يوما عند، أصل الجبل، وظن موسى أنه بعد ذلك يعطيه الكتاب. فصام موسى ثلاثين يوما ـ عند أصل الجبل ـ فلما كان في آخر الايام استاك قبل الفطر. فأوحى الله عزوجل ـ إليه ـ يا موسى أما علمت أن خلوف فم الصائم أطيب عندي من ريح المسك؟ صم عشرا اخر ولاتستك عند الافطار. ففعل ذلك موسى (عليه السلام).

The Holy Imam Hassan Al-Askari[asws] said: 'Musa Bin Imran[asws] used to say to the Children of Israel: 'When Allah[azwj] Grants you salvation and destroys your enemies, I[asws] will bring a Book from your Lord[azwj], in which will be His[azwj] Orders and His[azwj] Prohibitions and His[azwj] Sermons and His[azwj] Lessons and His[azwj] Parables'. When Allah[azwj] Granted them salvation, Allah the Almighty Ordered Musa[as] to keep his promise and fast for thirty days, and come to the mountain. Musa[as] thought that after this (fasting) He[azwj] would Give him the Book. Musa[as] fasted for thirty days on the mountain, and when it was the last day, before the breaking of the fast he[asws] brushed his teeth. Allah the Almighty Revealed to him[asws]: 'O Musa[as]! Do you know that the breath of a Fasting person is better with Me[azwj] than the aroma of musk? Now Fast for ten more days and do not brush your teeth when breaking fast.' Musa[as] did that.

وكان وعد الله عزوجل أن يعطيه الكتاب بعد أربعين ليلة، فأعطاه إياه. فجاء السامرى فشبه على مستضعفي بني إسرائيل، وقال: وعدكم موسى أن يرجع إليكم بعد أربعين ليلة، وهذه عشرون ليلة وعشرون يوما تمت أربعون أخطأ موسى ربه، وقد أتاكم ربكم، أراد أن يريكم: أنه قادر على أن يدعوكم إلى نفسه بنفسه وأنه لم يبعث موسى لحاجة منه إليه. فأظهر لهم العجل الذي كان عمله فقالوا له: فكيف يكون العجل إلهنا؟ قال لهم: إنما هذا العجل يكلمكم منه ربكم كما كلم موسى من الشجرة فالاله في العجل كما كان في الشجرة. فضلوا بذلك وأضلوا.

The Promise of Allah the Almighty was to Give him[asws] the Book after forty nights, and He[azwj] Gave it to him[asws]. Samiri[la] came to the Children of Israel of weak faith and placed them in doubt and said to them: 'Musa[as] had promised to you that he[asws] will return back to you after forty nights, and now it has been twenty nights and twenty days which is the complete period. Musa[as] was mistaken about his[asws] Lord. The Lord has Come to you Intending for you to see. He[azwj] has Power to Come to you Himself and He[azwj] did not Send for Musa[as] except that He[azwj] needed him[asws] for something.' He showed to them the calf which he[la] had made. They said to him[la]: 'How is it possible for this calf to be our God?' He[la] said to them: 'Your Lord will Speak to you from this calf as He[azwj] Spoke to Musa[as] from the tree. Your God is as in the calf as He[azwj] was in the tree.' He[la] led them astray by that and they went astray.

ـ فلما رجع موسى إلى قومه قال: ـ يا أيها العجل أكان فيك ربنا كما يزعم هؤلاء؟ فنطق العجل وقال: عز ربنا عن أن يكون العجل حاويا له، أو شئ من الشجرة والامكنة عليه مشتملا، لا والله يا موسى ولكن السامري نصب عجلا مؤخره إلى الحائط وحفر في الجانب الآخر في الارض، وأجلس فيه بعض مردته فهو الذي وضع فاه على دبره، وتكلم بما تكلم لما قال: (هذا إلهكم وإله موسى) يا موسى بن عمران ما خذل هؤلاء بعبادتي، وإتخاذي إلها إلا لتهاونهم بالصلاة على محمد وآله الطيبين، وجحودهم بموالاتهم وبنبوة النبي محمد ووصية الوصي حتى أداهم إلى أن اتخذوني إلها.

When Musa[as] returned back to his[asws] people, he[asws] said to them: 'O you calf! Is our Lord within you as these people conjecture to be so?' The calf spoke and said: 'Mighty is our Lord that a calf should encompass Him[azwj], of anything like a tree or any place to be for Him[azwj]. No, by Allah[azwj], O Musa[as]'. But it was Samiri[la] who had placed the calf with its back to the wall and drilled a wall through it and had placed a person behind it who used to sit there and speak to them through the hole in the back of the calf. They thought that it was the calf that spoke when he said: 'This is your God and the God of Musa[as]. The calf said: 'O Musa[as]! These servants have not taken to my worship nor have taken me as God, but it was because they had become complacent in the sending of salutations to Muhammad[saww] and his[saww] goodly Progeny[asws], and rejected their[asws] friendship and the Prophet-hood of the Prophet Muhammad[saww] and the Trusteeship of the Trustee until their enmity made them take me as God.'

قال الله عزوجل: فاذا كان الله تعالى إنما خذل عبدة العجل لتهاونهم بالصلاة على محمد ووصيه علي فما تخافون من الخذلان الاكبر في معاندتكم لمحمد وعلي وقد شاهدتموهما، وتبينتم آياتهما ودلائلهما؟

Allah the Almighty Said: 'Allah[azwj] had Disgraced the worshippers of the calf due to their complacency in the sending of salutations on Muhammad[saww] and his[saww] Trustee, are you not afraid of an even greater disgrace in your enmity to Muhammad[saww] and Ali[asws] after having witnessed them[asws] and their[asws] signs and proofs?'

ثم قال الله عزوجل: (ثم عفونا عنكم من بعد ذلك لعلكم تشكرون) أي عفونا عن أوائلكم عبادتهم العجل، لعلكم يا أيها الكائنون في عصر محمد من بني إسرائيل تشكرون تلك النعمة على أسلافكم وعليكم بعدهم.

Then Allah the Almighty Said: "*Then We pardoned you after that so that you might give thanks*" Meaning - Forgiving those of them for having worshipped the calf, so that, O you who are in the era of Muhammad[saww], from the

Children of Israel should be thankful for that bounty on your ancestors and on you after them.

ـ ثم ـ قال (عليه السلام): وإنما عفى الله عزوجل عنهم لانهم دعوا الله بمحمد وآله الطاهرين، وجددوا على أنفسهم الولاية لمحمد وعلي وآلهما الطيبين. فعند ذلك رحمهم الله، وعفا عنهم.

Then the Holy Imam Hassan Al-Askari[asws] said: 'And Allah the Almighty Forgave them because they supplicated to Allah[azwj] by Muhammad[asws] and his[saww] purified Progeny[asws] and renewed on their hearts the friendship of Muhammad[saww] and Ali[asws] and their[asws] pious Progeny[asws]. When they did that, Allah[azwj] was Merciful to them and Forgave them.'

123 ـ ثم قال الله عزوجل: (وإذ آتينا موسى الكتاب والفرقان لعلكم تهتدون) قال الامام (عليه السلام): واذكروا إذ آتينا موسى الكتاب وهو التوراة الذي أخذ على بني إسرائيل الايمان به، والانقياد لما يوجبه، والفرقان آتيناه أيضا فرق به ـ ما ـ بين الحق والباطل، وفرق ـ ما ـ بين المحقين والمبطلين.

Then Allah the Almighty Said: "*And when We gave Musa the Book and the distinction that you might walk aright*"

The Holy Imam Hassan Al-Askari[asws] said: 'Remember when We Gave to Musa[as] the Book, and this, the Torah, which he[asws] took to the Children of Israel to have belief in it, and the obligations that were therein, and the criterion given as well which differentiated between truth and falsehood and the people of the truth from the people of the falsehood.'

وذلك أنه لما أكرمهم الله تعالى بالكتاب والايمان به، والانقياد له، أوحى الله بعد ذلك إلى موسى (عليه السلام): يا موسى هذا الكتاب قد أقروا به، وقد بقي الفرقان، فرق ما بين المؤمنين والكافرين، والمحقين والمبطلين، فجدد عليهم العهد به، فاني قد آليت على نفسي قسما حقا لا أتقبل من أحد إيمانا ولا عملا إلا مع الايمان به.

And Allah[azwj], after having Honoured them with the Book and their belief in it, and their obedience to it, Revealed unto Musa[as]: "O Musa[as]! This is the Book and they have accepted it, but the criterion is left, which differentiates between believers and unbelievers, the truthful and the falsifiers, so tell them to renew their oaths, for I[azwj] do not Accept part of a belief or do I accept the faith of any of them or their deeds except by their belief in him.'

قال موسى (عليه السلام): ما هو يا رب؟ قال الله عزوجل: يا موسى تأخذ على بني إسرائيل: أن محمدا خير البشروسيد المرسلين. وأن أخاه ووصيه عليا خير الوصيين. وأن أولياءه الذين

يقيمهم سادة الخلق. وأن شيعته المنقادين له، المسلمين له ولاوامره ونواهيه ولخلفائه، نجوم الفردوس الاعلى، وملوك جنات عدن.

Musa^as said: 'Who is he O Lord?' Allah the Almighty Said: 'O Musa^as! Take to the Children of Israel that **Muhammad^saww is the best of men and the Chief of the Messengers^asws; and his^saww brother and his^saww Trustee Ali^asws is the best of the Trustees; and their^asws friends will be the leaders of the people; and their Shiites and those who are obedient to them^asws, the submitters to them^asws to their^asws orders and their^asws prohibitions and their^asws successors are the stars of the lofty *Firdows* and the kings of the Gardens of Eden**.'

قال: فأخذ عليهم موسى (عليه السلام) ذلك، فمنهم من اعتقده حقا، ومنهم من أعطاه بلسانه دون قلبه، فكان المعتقد منهم حقا يلوح على جبينه نور مبين ومن أعطى بلسانه دون قلبه ليس له ذلك النور. فذلك الفرقان الذي أعطاه الله عزوجل موسى (عليه السلام) وهو فرق - ما - بين المحقين والمبطلين.

The Holy Imam Hassan Al-Askari^asws said: 'Musa^as took this to them. There were those among them who had true belief and there were those among them who only paid lip service. Those from among them, who had true belief, had a manifest light shining from their foreheads, whilst those who had only paid lip service did not have that light. **That was the criterion which Allah the Almighty had Given to Musa^as to differentiate between the truthful and the wrongdoers**.'

ثم قال الله عزوجل: (لعلكم تهتدون) أي لعلكم تعلمون أن الذي - به - يشرف العبد عند الله عزوجل هو اعتقاد الولاية، كما شرف به أسلافكم.

Then Allah the Almighty Said: "*that you might walk aright*" Meaning – So that you may know that the matter which gives prestige to a servant with Allah the Almighty is the belief in the friendship of these ones^asws, as were honoured your ancestors by it.

قوله عزوجل: " واذ قال موسى لقومه يا قوم انكم ظلمتم أنفسكم باتخاذكم العجل فتوبوا إلى بارئكم فاقتلوا أنفسكم ذلكم خير لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم. واذ قلتم ياموسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة وأنتم تنظرون. ثم بعثناكم من بعد موتكم لعلكم تشكرون: "

The Words of the Almighty "*And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people,*

that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful. And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your death that you may give thanks. **– VERSES 54 TO 56**

124ـ قال الامام (عليه السلام): قال الله عزوجل: واذكروا يا بني إسرائيل (إذ قال موسى لقومه) عبدة العجل (يا قوم إنكم ظلمتم أنفسكم) أضررتم بها (باتخاذكم العجل) إلها (فتوبوا إلى بارئكم) الذي برأكم وصوركم (فاقتلوا أنفسكم) بقتل بعضكم بعضا، يقتل من لم يعبد العجل من عبده (ذلكم خير لكم) ذلكم القتل خير لكم (عند بارئكم) من أن تعيشوا في الدنيا وهو لم يغفر لكم، فيتم في الحياة الدنيا حياتكم ويكون إلى النار مصيركم، وإذا قتلتم وأنتم تائبون جعل الله عزوجل القتل كفارتكم، وجعل الجنة منزلتكم ومقيلكم.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] says: 'Call to mind O Children of Isreal! "*And when Musa said to his people*" worshippers of the calf "*O my people! you have surely been unjust to yourselves*" adversely affected your selves by it "*by taking the calf*" as God "*therefore turn to your Creator*" who Created you and your faces "*so kill your people*" by the killing of some of you by some others of you who did not worship the calf "*that is best for you*" This killing is better for your "*with your Creator*" from that you would live in this world and He[azwj] would not Forgive you, and you would finish your life in this world and then go into the Fire. And if you were to do this killing, and you are repentant, Allah the Almighty will Accept this killing as a compensation, and Grant you in Paradise stations for your secure abode.

ثم قال الله عزوجل (فتاب عليكم) قبل توبتكم، قبل استيفاء القتل لجماعتكم وقبل إتيانه على كافتكم، وأمهلكم للتوبة، واستبقاكم للطاعة (إنه هو التواب الرحيم)

Then Allah the Almighty Says: "*so He turned to you*" Accepted your repentance, before you completely killed each other, Gave you time to repent and kept you alive for obedience "*for surely He is the Oft-returning (to mercy), the Merciful*".

قال: وذلك أن موسى (عليه السلام) لما أبطل الله عزوجل على يديه أمر العجل، فأنطقه بالخبر عن تمويه السامري، فأمر موسى (عليه السلام) أن يقتل من لم يعبده من عبده، تبرأ أكثرهم وقالوا: لم نعبده.

The Holy Imam Hassan Al-Askari[asws] said: 'And when Allah[azwj] had Invalidated the worship of the calf by the hands of Musa[as], He[azwj] Gave it the power of speech in order to Inform the people about the deception of Samiri[la]. Musa[as] ordered that those who did not worship the calf should kill those that had, but most of them distanced themselves and said: 'We did not worship it.'

فقال الله عزوجل لموسى (عليه السلام): أبرد هذا العجل الذهب بالحديد بردا، ثم ذره في البحر، فمن شرب من مائه اسودت شفتاه وأنفه، وبان ذنبه. ففعل فبان العابدون للعجل. فأمر الله اثني عشر ألفا أن يخرجوا على الباقين شاهرين السيوف يقتلونهم.

Allah the Almighty Said to Musa[as]: 'Fragment this golden calf into pieces by the iron, and then throw the pieces into the sea. Those who have drunk from the sea, their lips and noses will turn red, thus displaying their sinfulness.' He[as] did that. Allah[azwj] ordered twelve thousand of those who had not worshipped the calf to come out brandishing their swords and kill the rest of them.

ونادى مناديه: ألا لعن الله أحدا أبقاهم بيد أو رجل، ولعن الله من تأمل المقتول لعله تبينه حميما أو قريبا فيتوقاه، ويتعداه إلى الاجنبي، فاستسلم المقتولون.

And there was a call from a caller: 'The Curse of Allah[azwj] is on the one who defends himself with his hands or feet from being killed, and the Curse of Allah[azwj] is on the one who stays away from killing because he is of the near ones or a stranger'. The guilty ones submitted themselves to be killed.

فقال القاتلون: نحن أعظم مصيبة منهم، نقتل بأيدينا آباءنا ـ وأمهاتنا ـ وأبناءنا وإخواننا وقراباتنا، ونحن لم نعبد، فقد ساوى بيننا وبينهم في المصيبة. فأوحى الله تعالى إلى موسى: يا موسى ـ إني ـ إنما امتحنتهم بذلك لانهم (ما اعتزلوهم لما عبدوا العجل، ولم) يهجروهم، ولم يعادوهم على ذلك.

The killers said: 'We are in great difficulty. We have to kill our fathers and our mothers and our children and our sisters and our near ones with our own hands, and we never worshipped the calf. We are the same with them in punishment'. Allah[azwj] Revealed unto Musa[as]: 'O Musa[as]! I[azwj] have Done this as a trial for them because, when those people worshipped the calf, the others did not distance themselves from sinners and did not become their enemies for that'.

قل لهم: من دعا الله بمحمد وآله الطيبين، يسهل عليه قتل المستحقين للقتل بذنوبهم. فقالوها، فسهل عليهم ـ ذلك ـ، ولم يجدوا لقتلهم لهم ألما.

It was said to them: 'Whoever supplicates to Allah[azwj] by Muhammad[saww] and his[saww] pious Progeny[asws], it will become easier for him to kill those that deserve to be killed for their sins'. They recited this and it became easier for them and they did not feel anything when they killed them.

ـ ارتفاع القتل عن بنى اسرائيل بتوسلهم بمحمد وآله: ـ

REPRIEVE FOR THE CHILDREN OF ISRAEL FROM THE KILLING BY THE INTERMEDIACY OF MUHAMMAD^saww^ AND HIS^saww^ PROGENY^asws^

فلما استحر القتل فيهم، وهم ستمائة ألف إلا اثني عشر ألفا الذين لم يعبدوا العجل، وفق الله بعضهم فقال لبعضهم والقتل لم يفض بعد إليهم. فقال: أو ليس الله قد جعل التوسل بمحمد وآله الطيبين أمرا لا يخيب معه طلبة ولا يرد به مسألة، وهكذا توسلت الانبياء والرسل، فما لنا لا نتوسل ـ بهم ـ ؟!

When the killing had been established within them, and they were six hundred thousand of them, except for the twelve thousand who had not worshipped the calf, Allah^azwj^ Inclined some of them who said to some of the others to whom the killing had yet to reach: 'Has not Allah^azwj^ Made the intermediary by Muhammad^saww^ and his^saww^ goodly Progeny^asws^ an Order that that He^azwj^ will not disappoint anyone who supplicated by them^asws^ and will not reject any seeker who prayer through them^asws^, and this is the intermediary that the Prophets^asws^ and the Messengers^asws^ utilised, why then do we not ask by them^asws^?'

قال: فاجتمعوا وضجوا: يا ربنا بجاه محمد الاكرم، وبجاه علي الافضل الاعظم، وبجاه فاطمة الفضلى، وبجاه الحسن والحسين سبطي سيد النبيين، وسيدي شباب أهل الجنة أجمعين، وبجاه الذرية الطيبين الطاهرين من آل طه ويس لما غفرت لنا ذنوبنا، وغفرت لنا هفواتنا، وأزلت هذا القتل عنا.

The Holy Imam Hassan Al-Askari^asws^ said: 'They gathered together and beseeched: 'O Our Lord^azwj^! By the sake of Muhammad^saww^ the honourable, and by the sake of Ali^asws^ the highest of the great ones, and by the sake of Fatima^asws^ the prestigious, and by the sake of Al-Hassan^asws^ and Al-Husayn^asws^ the grandsons of the Chief of the Prophets^asws^, and the Chiefs of the youths of Paradise altogether, and by the sake of the goodly and purified Progeny^asws^ from the Family of *Ta Ha* and *Ya Seen*, Forgive our sins, and Forgive us our sedition, and let this killing be passed away from us.'

فذاك حين نودي موسى (عليه السلام) من السماء: أن كف القتل، فقد سألني بعضهم مسألة وأقسم علي قسما، لو أقسم به هؤلاء العابدون للعجل، وسألوا العصمة لعصمتهم حتى لا يعبدوه. ولو أقسم علي بها إبليس لهديته. ولو أقسم بها ـ علي ـ نمرود ـ أ ـ وفرعون لنجيته. فرفع عنهم

القتل، فجعلوا يقولون: يا حسرتنا أين كنا عن هذا الدعاء بمحمد وآله الطيبين حتى كان الله يقينا شر الفتنة، ويعصمنا بأفضل العصمة؟!

There was a call from the sky to Musa[as]: 'Stop the killing, for some of them have asked Me[azwj] by such an oath, that had they asked Me[azwj] to Protect them from worshipping the calf, I[azwj] would have Done so and they would not have worshipped it, in the first place. And had Iblees[la] asked Me[azwj] by this oath, I[azwj] would have Guided him[la]. And had Nimrod[la] and Pharaoh[la] asked Me[asws] by this oath, I[azwj] would have Saved them.' The killing then stopped and they used to say: 'Oh our regret! Had we made this supplication by Muhammad[saww] and his[saww] goodly Progeny[asws] before, Allah[azwj] would have kept the evil of this trial away from us and would have protected us with the best immunity.'

125 ـ ثم قال الله عزوجل: " واذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة ":

Then Allah the Almighty Said "*And when you said: O Musa! we will not believe in you until we see Allah manifestly so the punishment overtook you while you looked on. Then We raised you up after your death that you may give thanks*"

قال: أسلافكم (فأخذتكم الصاعقة) أخذت أسلافكم ـ الصاعقة ـ (وأنتم تنظرون) إليهم (ثم بعثناكم) بعثنا أسلافكم (من بعد موتكم) من بعد موت أسلافكم (لعلكم تشكرون) ـ الحياة ـ أي لعل أسلافكم يشكرون الحياة، التي فيها يتوبون ويقلعون، وإلى ربهم ينيبون، لم يدم عليهم ذلك الموت فيكون إلى النار مصيرهم، وهم فيها خالدون.

The Holy Imam Hassan Al-Askari[asws] said: 'Your ancestors "*so the punishment overtook you*" your ancestors were struck by a thunderbolt "*while you looked on*" at them "*Then We raised you up*" resurrected your ancestors "*after your death*" after the death of your ancestors "*that you may give thanks*" The life - meaning - that your ancestors may be thankful for sparing of their lives in which they repented and turned back to their Lord[azwj]. Their first death did not get established on them otherwise they would have gone into the Fire and would have lived there eternally.

قال ـ الامام (عليه السلام) ـ: وذلك أن موسى (عليه السلام) لما أراد أن يأخذ عليهم عهدا بالفرقان ـ فرق ـ ما بين المحقين والمبطلين لمحمد (صلى الله عليه وآله) بنبوته ولعلي (عليه السلام) بامامته، وللائمة الطاهرين بامامتهم، قالوا: (لن نؤمن لك) أن هذا أمر ربك (حتى نرى الله جهرة) عيانا يخبرنا بذلك. فأخذتهم الصاعقة معاينة وهم ينظرون إلى الصاعقة تنزل عليهم.

The Holy Imam Hassan Al-Askari[asws] said: 'And when Musa[as] intended to take from them the covenant by the criterion, which differentiated between the truthful and the wrongdoers, to Muhammad[saww] by his[saww] Prophet-hood and

to Ali[asws] by his[asws] Imamate, and to the purified Imams[asws] by their[asws] Imamate, they said: "*we will not believe in you*" that this is the Order of your[asws] Lord[azwj] "*until we see Allah manifestly*" until we visually see Him[azwj] giving us this news. So the lightning thunderbolt struck them and they looked on at the people on whom the thunderbolt came down.

وقال الله عزوجل: ياموسى إني أنا المكرم لاوليائي، المصدقين بأصفيائي ولا أبالي، وكذلك أنا المعذب لاعدائي، الدافعين حقوق أصفيائي ولا أبالي.

And Allah the Almighty Said: 'O Musa[as]! I[azwj] Honour My[azwj] friends and those that ratify the truthfulness of My[azwj] great ones[asws] and do not care, and in the same way I[azwj] Punish My[azwj] enemies, these are those who rejected the rights of my great ones[asws] and do care less.'

فقال موسى (عليه السلام) للباقين الذين لم يصعقوا: ماذا تقولون؟ أتقبلون وتعترفون؟ وإلا فأنتم بهؤلاء لا حقون. قالوا: يا موسى لا ندري ما حل بهم ولماذا أصابتهم؟ كانت الصاعقة ما أصابتهم لاجلك، إلا أنها كانت نكبة من نكبات الدهر تصيب البر والفاجر، فان كانت إنما أصابتهم لردهم عليك في أمر محمد وعلي وآلهما فاسأل الله ربك بمحمد وآله هؤلاء الذين تدعونا إليهم أن يحيي هؤلاء المصعوقين لنسألهم لماذا أصابهم ـ ما أصابهم ـ

Musa[as] said to those that remained, not having being struck by the thunderbolt: 'What do you have to say? Do you agree or do you still dispute? Otherwise you will also be included along with them.' They said: 'O Musa[as]! We do not know what had happened and why they were struck by lightning? This is like one of the calamities from the calamities of this world which afflict the good as well as the bad ones, and if this lightning bolt was as a result of their rejection of the order of Muhammad[saww] and Ali[asws] and their[asws] progeny[asws], then ask Allah[azwj] your Lord[azwj] by the sake of Muhammad[saww] and his[saww] Progeny[asws] to bring them back to life, those who have been struck by this thunderbolt of lightning, so that we may question them as to why they were struck so.'

. فدعا الله عزوجل بهم موسى (عليه السلام)، فأحياهم الله عزوجل فقال موسى (عليه السلام): سلوهم لماذا أصابهم؟ فسألوهم، فقالوا: يا بني إسرائيل أصابنا ما أصابنا لابائنا اعتقاد إمامة علي بعد اعتقادنا بنبوة محمد (صلى الله عليه وآله) لقد رأينا بعد موتنا هذا ممالك ربنا من سماواته وحجبه وعرشه وكرسيه وجنانه ونيرانه، فما رأينا أنفذ أمرا في جميع تلك الممالك وأعظم سلطانا من محمد وعلي وفاطمة والحسن والحسين (عليهم السلام)، وإنا لما متنا بهذه الصاعقة ذهب بنا إلى النيران. فناداهم محمد وعلي عليهما الصلاة والسلام: كفوا عن هؤلاء عذابكم. فهؤلاء يحيون بمسألة سائل ـ يسأل ـ ربنا عزوجل بنا وبآلنا الطيبين. وذلك حين لم يقذفونا ـ بعد ـ في الهاوية، وأخرونا إلى أن بعثنا بدعائك يا موسى بن عمران بمحمد وآله الطيبين.

Musa[as] supplicated to Allah the Almighty by them[asws], accordingly and Allah the Almighty brought them back to life. Musa[as] said: 'Ask them as to why they were afflicted?' They questioned them. They replied: 'O Children of Israel! This affliction of ours and of our fathers was **due to the rejection of the belief in the Imamate of Ali[asws] after the belief in the Prophet-hood of Muhammad[saww]**. We saw after our deaths, the kingdom of our Lord from His[azwj] Heavens and His[azwj] Veils and His[azwj] Throne and His[azwj] Chair and His[azwj] Gardens and His[azwj] Fires. What we saw was that no order is greater in all these kingdoms than the orders from the kingship of Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws], and when we died as a result of this thunderbolt, the Angels took us towards the Fires. Muhammad[saww] and Ali[asws], salutations and felicitations be on them[asws] called out to the Angels: 'Stop these from their punishments! Our Lord the Almighty will Bring them back to life when the supplicants supplicate for them by us[asws] and our[asws] pious Progeny[asws]'. And so they stopped us and did not fling us into the abyss, and made us wait until you[asws], O Musa Bin Imran[asws], supplicated for us to be made alive by the right of Muhammad[saww] and his[saww] goodly Progeny[asws].

فقال الله عزوجل لاهل عصر محمد (صلى الله عليه وآله): فاذا كان بالدعاء بمحمد وآله الطيبين نشر ظلمة أسلافكم المصعوقين بظلمهم أفما يجب عليكم أن لا تتعرضوا لمثل ما هلكوا به إلى أن أحياهم الله عزوجل؟

Allah the Almighty Said to the people in the era of Muhammad[saww]: 'And that due the supplication by Muhammad[saww] and his[asws] goodly Progeny[asws], the affliction of your ancestors who were struck by lightning due to their injustices was averted, would you not like not to be destroyed in a similar manner due to your objections today in your life, by Allah the Almighty?'

قوله عزوجل: " وظللنا عليكم الغمام وأنزلنا عليكم المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن كانوا أنفسهم يظلمون ":

The Words of the Almighty "*And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss*"

126 ـ قال الامام (عليه السلام): قال الله عزوجل: " و " اذكروا يا بني إسرائيل إذ (ظللنا عليكم الغمام) لما كنتم في التيه يقيكم حر الشمس وبرد القمر. (وأنزلنا عليكم المن والسلوى) المن: الترنجبين كان يسقط على شجرهم فيتناولونه والسلوى: السماني طير، أطيب طير لحما، يسترسل لهم فيصطادونه.

The Holy Imam Hassan Al-Askari^asws said; 'Allah the Almighty Says "*And*" Call to mind O Children of Israel! "*We made the clouds to give shade over you*" Which used to protect you from the heat of the sun and the cold of the moon "*and We sent to you manna and quails*" Manna, a kind of truffle which settled on their trees which they used to eat, and quails, birds of the sky, whose meat is good, they used to catch them easily.

قال الله عزوجل ـ لهم ـ: (كلوا من طيبات ما رزقناكم) واشكروا نعمتي وعظموا من عظمته، ووقروا من وقرته ممن أخذت عليكم العهود والمواثيق ـ لهم ـ محمد وآله الطيبين.

Allah the Almighty Said to them: *"Eat of the good things that We have given you*" and give thanks for My^azwj Bounties and consider great the one whom I^azwj have Made great, and respect those whom I^azwj have Given respect to from the covenant taken from you of Muhammad^saww and his^saww goodly Progeny^asws.

قال الله عزوجل: " وما ظلمونا " لما بدلوا، وقالوا غير ما أمروا ـ به ـ ولم يفوا بما عليه عوهدوا، لان كفر الكافر لا يقدح في سلطاننا وممالكنا، كما أن إيمان المؤمن لا يزيد في سلطاننا " ولكن كانوا أنفسهم يظلمون " يضرون بها بكفرهم وتبديلهم.

Allah the Almighty Said "*and they did not do Us any harm*" When they changed it and said something other than what they had been ordered to say and did not live up to their covenants, and the disbelief of the disbelievers does not adversely affect Our^azwj Government and Our^azwj Kingdom, just like the belief of a believer does not add anything to Our^azwj Government "*but they made their own souls suffer the loss*" They adversely affected themselves by their disbelief and changes that they made.

ثم ـ قال (عليه السلام): ـ قال رسول الله (صلى الله عليه وآله): عباد الله عليكم باعتقاد ولا يتنا أهل البيت و ـ أن ـ لا تفرقوا بيننا، وانظروا كيف وسع الله عليكم حيث أوضح لكم الحجة ليسهل عليكم معرفة الحق، ثم وسع لكم في التقية لتسلموا من شرور الخلق، ثم إن بدلتم وغيرتم عرض عليكم التوبة وقبلها منكم، فكونوا لنعماء الله شاكرين.

Then the Holy Imam Hassan Al-Askari^asws said: 'The Messenger of Allah^saww said: 'Servants of Allah^azwj! On you is the belief of our^asws Mastership of our^asws Household^asws, so do not create differences between us^asws, and see how Allah^azwj has Detailed everything for you and Shown you clear proofs to make it easier for you to understand the truth, then Detailed for you the dissimulation so that you may be safe from the mischief of the people, then if you still wish to change it (the covenant) then the repentance is there for you, before you, it is for your to be thankful to Allah^azwj for His^azwj Bounties.

قوله عزوجل: " واذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب سجدا وقولوا حطة نغفر لكم خطاياكم وسنزيد المحسنين. فبدل الذين ظلموا قولا غير الذى قيل لهم فأنزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون. واذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا في الارض مفسدين. واذ قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها قال أتستبدلون الذى هو أدنى بالذى هو خير اهبطوا مصرا فان لكم ما سألتم وضربت عليهم الذلة والمسكنة وباءوا بغضب من الله ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون. ان الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله واليوم الاخر وعمل صالحا فلهم أجرهم عند ربهم ولا خوف عليهم ولاهم يحزنون ":

The Words of the Almighty ***"And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief. And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve."*** **VERSES 58 TO 62**

127 ـ قال الامام (عليه السلام): قال الله تعالى: واذكروا يا بني إسرائيل " إذ قلنا " لاسلافكم: " ادخلوا هذه القرية " ـ وهي " أريحا " من بلاد الشام، وذلك حين خرجوا من التيه " فكوا منها " من القرية ـ " حيث شئتم رغدا " واسعا، بلا تعب ـ ولا نصب ـ " وادخلوا الباب " باب القرية " سجدا ".

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said: 'Call to mind O Children of Israel "*And when We said*" to your ancestors "*Enter this city*" and this was 'Areyha' from the cities of *Shaam* (Syria of today) and that had just

crossed over from the desert "*then eat from*" from the town "*it a plenteous (food) wherever you wish*" Plenty of it, without tiredness, which has been set up "*and enter the gate*" the gate of the town "*making obeisance*"

مثل الله تعالى على الباب مثال محمد (صلى الله عليه وآله) وعلي (عليه السلام) وأمرهم أن يسجدوا تعظيما لذلك المثال، ويجددوا على أنفسهم بيعتهما وذكر موالاتهما، وليذكروا العهد والميثاق المأخوذين عليهم لهما.

Allah^azwj had Placed on the door of the town the likenesses of Muhammad^saww and Ali^asws and ordered them to perform the prostration of reverence to those likenesses, and renew on their selves the allegiances in remembrance of their^asws Mastership and remember the oath and the covenant that had been taken from them regarding these two^asws.

" وقولوا حطة " أي قولوا: إن سجودنا لله تعالى تعظيما لمثال محمد وعلي واعتقادنا لولايتهما حطة لذنوبنا ومحو لسيئاتنا. قال الله عزوجل: " نغفر لكم " - أي - بهذا الفعل " خطاياكم " السالفة، ونزيل عنكم آثامكم الماضية.

"*and say, forgiveness*" Meaning – say: 'We prostrate to Allah^azwj in reverence to the likenesses of Muhammad^saww and Ali^asws and our belief in their Mastership, forgive us our sins and overlook our mistakes.' Allah the Almighty Says: "*We will forgive you*" Meaning – with this deed of prostration "*your wrongs*" and remove the sins of your past.

" وسنزيد المحسنين " من كان منكم لم يقارف الذنوب التي قارفها من خالف الولاية، - وثبت على ما أعطى الله من نفسه من عهد الولاية - فانا نزيدهم بهذا الفعل زيادة درجات ومثوبات وذلك قوله عزوجل " وسنزيد المحسنين ".

"*and give more to those who do good (to others)*" And if from among you did not commit the sins which was committed by the adversaries of the Mastership and remained steadfast on the covenant that was Given to Allah^azwj of the oath of the Mastership, I^azwj will Increase his levels and rewards and that is the meaning of the Words "*and give more to those who do good (to others)*".

128 - قوله عزوجل: (فبدل الذين ظلموا قولا غير الذي قيل لهم " إنهم لم يسجدوا كما أمروا، ولا قالوا ما أمروا، ولكن دخلوها مستقبليها بأستاههم وقالوا: هطا سمقانا - أي حنطة حمراء نتقوتها - أحب إلينا من هذا الفعل وهذا القول.

The Words of the Almighty "*But those who were unjust changed it for a saying other than that which had been spoken to them*" They did not prostrate as they were ordered to nor did they say that which they were ordered to, but they entered into it with their backs by turning around and said: *'Hita Samqana*.' Meaning - This is a high entrance, so why should we bow down when entering. This action and these words are more beloved to us.'

قال الله تعالى: (فأنزلنا على الذين ظلموا) غيروا وبدلوا ما قيل لهم، ولم ينقادوا لولاية محمد وعلي وآلهما الطيبين الطاهرين (رجزا من السماء بما كانوا يفسقون) يخرجون عن أمر الله وطاعته.

Allah[azwj] Said: "*so We sent upon those who were* unjust" They became arrogant and changed what they said, and they did not accept the Mastership of Muhammad[saww] and Ali[asws] and their[asws] goodly and purified Progeny[asws] "*a pestilence from heaven because they transgressed*" and so they exited from the Order of Allah[azwj] and His[azwj] obedience.

قال: والرجز الذي أصابهم أنه مات منهم بالطاعون في بعض يوم مائة وعشرون ألفا، وهم من علم الله تعالى منهم أنهم لا يؤمنون ولا يتوبون، ولم ينزل هذا الرجز على من علم أنه يتوب، أو يخرج من صلبه ذرية طيبة توحد الله، وتؤمن بمحمد وتعرف موالاة علي وصيه وأخيه.

The Holy Imam Hassan Al-Askari[asws] said: 'And the pestilence that afflicted them and killed them by the plague in a part of a day killed one hundred and twenty thousand of them and they were in the Knowledge of Allah[azwj] which one of them did not believe and did not repent, and did not Send down this pestilence on those who in His[azwj] Knowledge had repented, or on those from whose progeny will come out good ones on the Unity of Allah[azwj] and will believe in Muhammad[saww] and will recognize the Mastership of Ali[asws] his[saww] Trustee and his[saww] brother.

129 ـ ثم قال الله عزوجل: (وإذ استسقى موسى لقومه) قال: واذكروا يا بني إسرائيل إذ استسقى موسى لقومه، طلب لهم السقيا، لما لحقهم العطش في التيه، وضجوا بالبكاء إلى موسى، وقالوا: أهلكنا العطش. فقال موسى: اللهم بحق محمد سيد الانبياء، وبحق علي سيد الاوصياء وبحق فاطمة سيدة النساء، وبحق الحسن سيد الاولياء، وبحق الحسين سيد الشهداء وبحق عترتهم وخلفائهم سادة الازكياء لما سقيت عبادك هؤلاء.

The Allah the Almighty Said: "*And when Musa prayed for drink for his people*" Call to mind O Children of Israel when Musa[as] prayed for rain for his[asws] people, seeking for them water, due to their thirst from the wilderness, and they complained to Musa[as] about it and said: 'Thirst is destroying us'. Musa[as] said: 'Our Lord! By the right of Muhammad[saww] the Chief of the Prophets[asws], and by the right of Ali[asws] the Trustees, and by the right of Fatima[asws] the Head

of the noble women, and by the right of Al-Hassan[asws] the Chief of the Guardians, and by the right of Al-Husayn[asws] the Chief of the Martyrs and by the right of their Progeny[asws] and their Caliphs[asws] and leaders of the Pure ones[asws], bring rain to these servants of yours[asws]!'

فأوحى الله تعالى إليه: يا موسى " اضرب بعصاك الحجر " فضربه بها (فانفجرت منه اثنتا عشرة عينا قد علم كل أناس - كل قبيلة من بني أب من أولاد يعقوب - مشربهم) فلا يزاحم الآخرين في مشربهم.

Allah[azwj] Revealed to him[asws]: 'O Musa[as]! "*Strike the rock with your staff*" Hit it with that "*So there gushed from it twelve springs; each tribe* (from the Children of Jacob[asws] *knew its drinking place*" did not have to compete with each other for drinking.

قال الله عزوجل: (كلوا واشربوا من رزق الله) الذي آتاكموه (ولا تعثوا في الارض مفسدين) ولا تسعوا فيها وأنتم مفسدون عاصون.

Allah the Almighty Said "*Eat and drink of the provisions of Allah*" which has been Given to you "*and do not act corruptly in the land, making mischief*" do not go about in the land creating corruption.

قال رسول الله (صلى الله عليه وآله): من - أ - قام على موالاتنا أهل البيت سقاه الله تعالى من محبته كأسا لا يبغون به بدلا، ولا يريدون سواه كافيا ولا كاليا ولا ناصرا. ومن وطن نفسه على احتمال المكاره في موالاتنا جعله الله يوم القيامة في عرصاتها بحيث يقصر كل من تضمنته تلك العرصات أبصارهم عما يشاهدون من درجاتهم وإن كل واحد منهم ليحيط بماله من درجاته، كاحاطته في الدنيا (لما يلقاه) بين يديه،

The Messenger of Allah[saww] said: 'The one who is steadfast on the friendship of the people of the Household[asws], Allah[azwj] Quenches him by His[azwj] Love in such a way that he never wants to change it for anything else, nor does he ever want others as helpers. And the one who makes his self a receptacle for of our[asws] friendship despite hardships, Allah[azwj] will Make him go on the plains on the Day of Judgment with such prestige that all the people there will look at him and his status like they used to look at their own wealth for their status in the world which they possessed.

ثم يقال له: وطنت نفسك على احتمال المكاره في موالاة محمد وآله الطيبين فقد جعل الله إليك ومكنك من تخليص كل من تحب تخليصه من أهل الشدائد في هذه العرصات. فيمد بصره،

فيحيط بهم، ثم ينتقد من أحسن إليه أوبره في الدنيا بقول أو فعل أورد غيبة أو حسن محضر أو إرفاق، فينتقده من بينهم كما ينتقد الدرهم الصحيح من المكسور.

Then it will be said to him: 'You made yourself a receptacle for the friendship of Muhammad[saww] and his[saww] pious progeny[asws] despite the hardships, Allah[azwj] has Given you the authority to rescue anyone that you love, who is engulfed in difficulties on these plains'. He will then look around and then find the one who had done some good to him or been nice to him either by deed or speech or dispelled some evil or some act of good, and will separate him from the crowd like the good coins are separated from fake ones.

ثم يقال له: اجعل هؤلاء في الجنة حيث شئت. فينزلهم جنان ربنا. ثم يقال له: وقد جعلنا لك، ومكناك من إلقاء من تريد في نار جهنم. فيراهم فيحيط بهم، وينتقدهم من بينهم كما ينتقد الدينار من القراضة. ثم يقال له: صيرهم من النيران إلى حيث شئت. فيصيرهم حيث يشاء من مضائق النار.

Then it will be said to him: 'Take these into Paradise and make them live wherever you like'. He will then take them into the Gardens of our Lord[azwj]. Then it will be said to him: 'We have given you the charge to dump whosoever you wish into the Fire of Hell'. He will then look around and then separate them like the separation of the gold from scrap. Then it will be said to him: 'Fling them into any part of Hell that you so wish'. He will then place them wherever he so desires in the Fire.

فقال الله تعالى لبني إسرائيل الموجودين في عصر محمد (صلى الله عليه وآله): فاذا كان أسلافكم إنما دعوا إلى موالاة محمد وآله فأنتم - الآن - لما شاهدتموهم فقد وصلتم إلى الغرض والمطلب الافضل إلى موالاة محمد وآله، فتقربوا إلى الله عزوجل بالتقرب إلينا ولا تتقربوا من سخطه، ولا تتباعدوا من رحمته بالازورار عنا.

Allah[azwj] said to those who were in the era of Muhammad[saww]: 'As your ancestors were invited to the friendship of Muhammad[saww] and his[saww] Progeny[asws], at the moment, you have seen them[asws] for yourselves and for your purpose it is preferable for you, the friendship of Muhammad[saww] and his[saww] Progeny[asws], and be near to Allah the Almighty by being near to us[asws] and do not be near to His[azwj] Wrath and do not go away from His[azwj] Mercy by being away from us[asws].

130 - ثم قال الله عزوجل: (وإذ قلتم يا موسى لن نصبر على طعام واحد) واذكروا إذ قال أسلافكم: لن نصبر على طعام واحد: المن والسلوى، ولابد لنا من خلط معه. (فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها. قال موسى - أتستبدلون

الذي هو أدنى بالذي هو خير) يريد: أتستدعون الادنى ليكون لكم بدلا من الافضل؟ ثم قال: (اهبطوا مصرا) ـ من الامصار ـ من هذا التيه " فان لكم ماسألتم " في المصر.

Then Allah the Almighty Said: "*And when you said: O Musa! we cannot bear with one food*" Remember your ancestors, who would not be patient on one food, the Manna and Quails, and wanted to mix more with that. "*therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions*". Musa[as] said: "*Will you exchange that which is better for that which is worse?*" You desire for the deficient in exchange for that which is superior?' Then He[azwj] Said: "*Enter a city*" From the other cities away from this wilderness "*so you will have what you ask for*" in the city.

ثم قال الله عزوجل: (وضربت عليهم الذلة) الجزية اخزوا بها عند ربهم وعند مؤمني عباده، " والمسكنة " هي الفقر والذلة " وباءوا بغضب من الله " احتملوا الغضب واللعنة من الله " ذلك بأنهم كانوا " بذلك الذي لحقهم من الذلة والمسكنة واحتملوه من غضب الله، ذلك بأنهم كانوا " يكفرون بآيات الله " قبل أن تضرب عليهم هذه الذلة والمسكنة (ويقتلون النبيين بغير الحق) وكانوا يقتلونهم بغير حق بلا جرم كان منهم إليهم ولا إلى غيرهم " ذلك بما عصوا " ذلك الخذلان الذي استولى عليهم حتى فعلوا الآثام التي من أجلها ضربت عليهم الذلة والمسكنة، وباؤا بغضب من الله ـ بما عصوا ـ " وكانوا يعتدون " (أي) يتجاوزون أمر الله إلى أمر إبليس.

The Allah the Almighty Says: "*And abasement were brought down upon them*" The tributes they paid to their Lord[azwj], they paid to His[azwj] believing servants "*and humiliation*" This was poverty and disgrace "*and they became deserving of Allah's wrath*" They became recipients of Wrath and Curses from Allah[azwj] "*this was so because*" The reason why they were afflicted with poverty and disgrace was because "*they disbelieved in the communications of Allah*" before they were afflicted with this disgrace and poverty "*and killed the prophets unjustly*" They used to kill them[asws] despite them[asws] not having committed any crime against them or anyone else "*this was so because they disobeyed*" This was due to their disobedience to such an extent that it became obligatory for the afflictions of disgrace and poverty to descend upon them and the Wrath from Allah[azwj] – for their disobedience. "*and exceeded the limits*" Meaning – They used to consider the Order of Iblees[la] to be higher than the order of Allah[azwj].

131 ـ ثم قال رسول الله (صلى الله عليه وآله): ألا فلا تفعلوا كما فعلت بنو إسرائيل، ولا تسخطوا نعم الله، ولا تقترحوا على الله تعالى، وإذا ابتلي أحدكم في رزقه أو معيشته بما لا يحب، فلا يحدس شيئا يسأله لعل في ذلك حتفه وهلاكه، ولكن ليقل. " اللهم بجاه محمد وآله الطيبين إن كان ما كرهته من أمري هذا خيرا لي، وأفضل في ديني، فصبرني عليه، وقوني على احتماله، ونشطني للنهوض بثقل أعبائه وإن كان خلاف ذلك خيرا ـ لي ـ فجد علي بن، ورضني بقضائك على كل حال فلك الحمد ". فانك إذا قلت ذلك قدر الله ـ لك ـ ويسر لك ماهو خير.

Then the Messenger of Allah[saww] said: 'Do not act in the manner of the Children of Israel, and do not belittle the bounties of Allah[azwj] and do not show abhorrence to Allah[azwj] if He[azwj] were to involve one of you in the reduction of your sustenance or your life which you do not like, for that which you have asked from Him[azwj] may result in your death or destruction if you were to get it. Instead of this you should say: "Our Allah[azwj]! By the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], this difficulty that You[azwj] have Involved me in my affairs, if it is better for me and preferable in my religion, then Grant me patience in this, and the strength to bear it, and make it easier for me to manage, and if the opposite to it is better for me, then Grant it to me, keep me happy and satisfied in your Order in all my situations, for You[azwj] is Praise.' And if you were to recite this accordingly, Allah[azwj] will Make it easier for you to achieve that which is better for you'.

132 - ثم قال (صلى الله عليه وآله): يا عباد الله فاحذروا الانهماك في المعاصي والتهاون بها فان المعاصي يستولي بها الخذلان على صاحبها حتى يوقعه فيما هو أعظم منها، فلا يزال يعصي ويتهاون ويخذل ويوقع فيما هو أعظم مما جنى حتى يوقعه في رد ولاية وصي رسول الله (صلى الله عليه وآله) ودفع نبوة نبي الله، ولا يزال أيضا بذلك حتى يوقعه في دفع توحيد الله، والالحاد في دين الله.

Then he[saww] said: 'O servants of Allah[azwj]! Do not occupy yourselves in sins and avoid them, or you will be overtaken by disobedience until you will do that which is even greater than that, and these actions of his do not see a decline in them, until a time comes when he rejects the Mastership of the Trustee[asws] of the Messenger of Allah[saww] and the Prophet-hood of the Prophet[saww] of Allah[azwj], and his actions do not diminish until he rejects the Unity of Allah[azwj], and becomes an atheist in the religion of Allah[azwj]'.

133 - ثم قال الله تعالى: " إن الذين آمنوا " بالله وبما فرض عليهم الايمان به من الولاية لعلي بن أبي طالب والطيبين من آله. " والذين هادوا " يعني اليهود " والنصارى " الذين زعموا أنهم في دين الله متناصرون " والصابئين " الذين زعموا أنهم صبوا إلى دين (الله، وهم بقولهم) كاذبون. (من آمن بالله) من هؤلاء الكفار، ونزع عن كفره، ومن آمن من هؤلاء المؤمنين في مستقبل أعمارهم، وأخلص وفي بالعهد والميثاق المأخوذين عليه لمحمد وعلي وخلفائهما الطاهرين (وعمل صالحا) - ومن عمل صالحا - من هؤلاء المؤمنين. (فلهم أجرهم) ثوابهم (عند ربهم) في الآخرة (ولا خوف عليهم) هناك حين يخاف الفاسقون (ولا هم يحزنون) إذا حزن المخالفون، لانهم لا يعملوا من مخالفة الله ما يخاف من فعله، ولا يحزن له.

Allah[azwj] Said: "*Surely those who believe*" In Allah[azwj] and what He[azwj] has Made obligatory on him to have faith in the Mastership of Ali Bin Abu Talib[asws] and goodly from his[asws] Progeny[asws] "*and those who are Jews*" meaning the Jews "*and the Christians*" those that claim to be the helpers in the Religion of Allah[azwj] "*and the Sabians*" Who claim to be on the path of Religion of Allah[azwj], and they are false in this claim of theirs "*whoever believes in Allah*"

from these infidels who become free from their disbelief, and those who will remain on their belief, from among these believers, in the future lives of theirs, and are sincere in their oath and covenant that was taken from them of Muhammad[saww] and Ali[asws] and their purified Caliphs[asws] "*and does good*" and does good deeds from these believers "*they shall have their reward*" their rewards "*from their Lord*" in the hereafter "*and there is no fear for them*" over there, there will be no fear from the mischief makers "*nor shall they grieve*" grief from the adversaries, because they did not act in opposition to Allah[azwj] and therefore they will have no fear or grief about those.

ونظر أمير المؤمنين ـ علي ـ (عليه السلام) إلى رجل ـ فرأى ـ أثر الخوف عليه، فقال: ما بالك؟ قال: إني أخاف الله. قال: يا عبدالله خف ذنوبك، وخف عدل الله عليك في مظالم عباده، وأطعه فيما كلفك، ولا تعصه فيما يصلحك، ثم لا تخف الله بعد ذلك، فانه لا يظلم أحدا ولا يعذبه فوق استحقاقه أبدا، إلا أن تخاف سوء العاقبة بأن تغير أو تبدل. فان أردت أن يؤمنك الله سوء العاقبة، فاعلم أن ما تأتيه من خير فبفضل الله وتوفيقه وما تأتيه من شر فبامهال الله، وإنظاره إياك، وحلمه عند.

The Commander of the Faithful[asws] saw a man who had signs of fear on his face and said: 'What is the matter?' He said: 'I fear Allah[azwj]'. He[asws] said: 'O servant of Allah[azwj]! Have fear of your sins, and fear the Justice of Allah[azwj] to you for the injustices on His[azwj] servants, and what he[azwj] has Ordered you to do and your efforts for them, and do not be disobedient, and then do not fear Allah[azwj] after that, for He[azwj] is not Unjust on anyone nor does He[azwj] Punish anyone any more than what he deserves to be, ever, except be afraid of the evil consequences that change you and alter you. If you intend to be safe from the evil consequences, then know that the good deeds that you do are due to Him[azwj] Giving you the inclination for it, and the bad deeds that you do, Allah[azwj] is Giving you more time and being Lenient with you until a known time.'

قوله عزوجل: " واذ أخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما آتيناكم بقوة واذكروا ما فيه لعلكم تتقون. ثم توليتم من بعد ذلك فلو لا فضل الله عليكم ورحمته لكنتم من الخاسرين. ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين. فجعلناها نكالا لما بين يديها وما خلفها وموعظة للمتقين ":

The Words of the Almighty "*And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil). Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers. And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated. So We made them an example to those who*"

***witnessed it and those who came after it, and an admonition to those who guard (against evil)*" – VERSES 63 TO 66**

134 ـ قال الامام (عليه السلام): قال الله عزوجل لهم: و ـ اذكروا ـ إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهما، بأنهم سادة الخلق، والقوامون بالحق واذ أخذنا ميثاقكم أن تقروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم ـ به ـ في علي ولي الله عن الله، وما يخبرهم به ـ عنه ـ من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said to them, Reminded them "*And when We took a promise from you*" and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa[as] along with the Book especially the remembrance of Muhammad[saww] and Ali[asws] and the goodly from among their[asws] Progeny[asws], for they are the Master of the creation, and are firmly on the truth, and the covenant was taken from you that you will accept them[asws], and transfer this in your generations until the end of times in this world, that they will believe in Muhammad[saww] the Prophet of Allah[azwj], and submit to him[saww] in whatever order he[saww] may issue to you in the matter of Ali[asws] the Guardian from Allah[azwj] and the news he[saww] gives about him[asws] to you about the Caliphs[asws] after him[asws] who are firmly on the truth of Allah[azwj]. But, they did not agree to this and became arrogant over it. "*and lifted the mountain over you*" The mountain of *Toor*, which the Angel Jibraeel[asws] cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.

فقال موسى (عليه السلام) لهم: إما أن تأخذوا بما امرتم به فيه، وإما أن القي عليكم هذا الجبل. فالجئوا إلى قبوله كارهين إلا من عصمه الله من العناد، فانه قبله طائعا مختارا. ثم لما قبلوه، سجدوا وعفروا، وكثير منهم عفر خديه لا لارادة الخضوع لله، ولكن نظر إلى الجبل هل يقع أم لا، وآخرون سجدوا طائعين مختارين.

Musa[as] said to them: 'Either you accept what I[asws] have ordered you to do or else this mountain will be made to fall over you.' They accepted it reluctantly except for those who were kept away from the enmity by Allah[azwj], they accepted it willingly and by choice. Then, those who had accepted it went into prostration and placed their cheeks on the ground, and most of them did not do this in submission to Allah[azwj], but wanted to see whether the mountain will fall over them or not, but the others prostrated in obedience and by choice'.

ـ ثم قال (عليه السلام) ـ فقال رسول الله (صلى الله عليه وآله): احمدوا الله معاشر شيعتنا على توفيقه إياكم، فانكم تعفرون في سجودكم لا كما عفره كفرة بني إسرائيل، ولكن كما عفره خيارهم.

Then the Holy Imam Hassan Al-Askari[asws] said: 'The Messenger of Allah[saww] said: 'Praise Allah[azwj], group of our[asws] Shiites, for the inclination that He[azwj] has Given you, that you do not place your cheeks on the ground during prostration like the disbelievers from the Children of Israel, but you do it like the good ones from among them'.

قال الله عزوجل: (خذوا ما آتيناكم بقوة) من هذه الاوامر والنواهي من هذا الامر الجليل من ذكر محمد وعلي وآلهما الطيبين. (واذكروا مافيه) فيما آتيناكم، اذكروا جزيل ثوابنا على قيامكم به، وشديد عقابنا على إبائكم له. (لعلكم تتقون) لتتقوا المخالفة الموجبة للعقاب، فتستحقوا بذلك جزيل الثواب.

Allah the Almighty Said: "*Take hold of that what We have given you with firmness*" from these orders and the prohibitions, and this glorious Order of the remembrance of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. "*and bear in mind what is in it*" in what has been Given to you. Call to mind the great rewards that have been allocated for holding on to this firmly, and the harsh punishments that have been allocated for its abandonment "*so that you may guard (against evil)*" so that you may remain safe from these punishments and become deserving of those great rewards'.

135 ـ قال الله عزوجل ـ لهم ـ: (ثم توليتم) يعني تولى أسلافكم (من بعد ذلك) عن القيام به، والوفاء بما عوهدوا عليه. (فلو لا فضل الله عليكم ورحمته) يعني على أسلافكم، لولا فضل الله عليكم بامهاله إياهم للتوبة، وإنظارهم لمحو الخطيئة بالانابة (لكنتم من الخاسرين) المغبونين، قد خسرتم الآخرة والدنيا، لان الآخرة ـ قد ـ فسدت عليكم بكفركم، والدنيا كان لا يحصل لكم نعيمها لاخترامنا لكم، وتبقى عليكم حسرات نفوسكم وأمانيكم التي قد اقتطعتم دونها. ولكنا أمهلناكم للتوبة، وأنظرناكم للانابة، أي فعلنا ذلك بأسلافكم فتاب من تاب منهم، فسعد، وخرج من صلبه من قدر أن يخرج منه الذرية الطيبة التي تطيب في الدنيا ـ بالله تعالى ـ معيشتها، وتشرف في الآخرة ـ بطاعة الله ـ مرتبتها.

Allah the Almighty Said to them: "*Then you turned back*" Meaning - your ancestors turned back "*after that*" after being firmly on it and being faithful to the oaths taken from them "*so were it not for the grace of Allah and His mercy on you*" Meaning - on your ancestors, for having given them the time to repent, and express regret over their mistakes "*you would certainly have been among the losers*" become disadvantaged by incurring loss in the hereafter as well as in this world. As for the hereafter, you would have wasted it due to your disbelief, and as for the world, you would not have been the recipients of the bounties, and what would have remained with you would be regret over yourselves and the aspirations which would have been cut off. But, you were

Given time to repent and turn back, meaning your ancestors, some of whom repented and turned back and became good, and the good children that came out of their progeny, which would do good deeds in this world, by Allah[azwj], in their lives, and honoured in the hereafter for their obedience to Allah[azwj] by been given high ranks.

وقال الحسين بن على (عليهما السلام): أما إنهم لو كانوا دعوا الله بمحمد وآله الطيبين بصدق من نياتهم، وصحة اعتقادهم من قلوبهم أن يعصمهم حتى لا يعاندوه بعد مشاهدة تلك المعجزات الباهرات، لفعل ذلك بجوده وكرمه. ولكنهم قصروا، وآثروا الهوى بنا ومضوا مع الهوى في طلب لذاتهم.

The Holy Imam Hassan Bin Ali Al-Askari[asws] said: 'If from among them, they would have supplicated to Allah[azwj] by Muhammad[saww] and his[saww] Progeny[asws] with true intentions of theirs and the correct beliefs in their hearts, and without raising objections or opposition, after having witnessed these convincing miracles, then Allah[azwj] would have Granted it to them by His[azwj] Generosity and Prestige. But, they fell short of it, and they gave preference to their desires over us[asws] and became involved in their personal pleasures'.

136 - ثم قال الله عزوجل: (ولقد علمتم الذين اعتدوا منكم في السبت) لما اصطادوا السموك فيه (فقلنا لهم كونوا قردة خاسئين) مبعدين عن كل خير (فجعلناها) - أي - جعلنا تلك المسخة التي أخزيناهم ولعناهم بها (نكالا) عقابا وردعا (لما بين يديها) بين يدي المسخة من ذنوبهم الموبقات التي استحقوا بها العقوبات (رما خلفها) للقوم الذين شاهدوهم بعد مسخهم يرتدعون عن مثل أفعالهم لما شاهدوا ماحل بهم من عقابنا (وموعظة للمتقين) يتعظون بها، فيفارقون المخزيات ويعظون - بها - الناس، ويحذرونهم المرديات.

Then Allah the Almighty Said "*And certainly you have known those among you who exceeded the limits of the Sabbath*" When they fished for the fish in it "*so We said to them: Be (as) apes, despised and hated*" excluded from all good "*So We made them*" meaning – made these converted ones, by the curses on them "*an example*" punishment that came to them "*to those who witnessed it*" those apes who were present there and their sins which brought upon them what they deserved of the punishment "*and those who came after it*" the people who saw them after they had turned into apes to stay away from those deeds of theirs that they saw which incurred them this punishment of theirs "*and an admonition to those who guard (against evil)*" so that they learn a lesson from this and preach to the people to stay away from these actions.